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ABSTRACT

An instructor's guide and lesson plans for classroom instruction of women in the Army's Human Self-Development Program are provided. The topic of this pamphlet is "Our Moral Heritage." Each of the six chapters of the guide have the same format, as follows: Outline, Instructor's Resource Material, Lesson Plan, and Instructional Aids. The chapter titles are: I. The Military Women; II. Adjustments to the Military Service; III. Marriage and the Military Woman; IV. Maturity and the Military Woman; V. Women's Service to the Nation; and VI. Our Heritage. (DB)

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HUMAN SELF-DEVELOPMENT

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DA PAMPHLET NO. 165-10

OUR MORAL HERITAGE

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No. 165–10

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DEPARTMENT OF THE ARMY
WASHINGTON, DC, *15 May 1972*

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FOREWORD

Our Moral Heritage

The Human Self Development Program of the Army seeks to identify and teach those aspects of American values which are the moral foundations of dedicated citizenship and character development. This introduction indicates the sources and implications of human development without being sectarian, chauvinistic or apologetic. Every instructor should study this statement as a starting point for thinking through his understanding of the moral infrastructure of our society so that he can keep the prime objective of this kind of training firmly in mind: *to assist the commander in the exercise of his civic, ethical and professional responsibilities to promote healthy mental, moral, and social attitudes in the personnel of his command.* (AR 600–30)

It is necessary to look beneath the surface of changing events to find the values that constitute and sustain the moral heritage of the United States. It is commonplace to point out that your country is a land of great differences and rapid changes. It is more important to underscore the fact that there is a strong unity in the nation. Americans of all national origins, colors, classes, regions, and creeds have something in common: a set of values, a moral heritage. This heritage is a clearly expressed body of ideals about human relations which are essentially principles of social ethics that have been hammered out in the nation's history by peoples of differing interests and backgrounds. This social ethic has been a unifying element between various personal, philosophical, and religious conceptions of morality practiced in the nation.

Our moral heritage is that consensus of values that preserves and nurtures the whole complex of institutions and human relations which make up our national life. It is taken for granted that the consensus of values in any given society is in a constant state of transition and adjustment, and that individuals interpret, validate, and apply these values in a variety of ways. This is especially true in the United States because of constant changes that take place in our pluralistic culture. But all is not flux, because beneath the change there are abiding principles which deal with the fundamental goals, rights, and responsibilities of both individuals and groups in the nation. These principles point to the moral basis of our society which is the subject matter of the Human Self Development Program in the Army.

Moral and human development is basically defined in terms of such democratic ideals as the essential dignity of the individual, the basic equality of all men, and certain rights to freedom, justice, and fair opportunity which find their expression in the nation's early struggle for independence. These principles are written into the Declaration of Independence, the Preamble to the Constitution, the Bill of Rights, and into the constitutions of the various States. In reality these ideals have become the highest law of the land. The Supreme Count acknowledges them when it declares what is constitutional and what is not. They have been elaborated upon by the nation's outstanding thinkers and leaders. In past

national crises, they have been the foundation of national morale. It is a certainty that they will perform the same function in both peace and war in the future.

At a deeper level we find that these democratic ideals of the nation rest upon specific moral principles which are a part of the consensus of values in our society. The overarching ideals of Equality, Freedom, and Justice rest upon such moral axioms as: every human being is born with innate rights to life, liberty and the pursuit of happiness; every person has an inherent dignity which must be protected by the full force of law in a democratic society; every man is endowed with freedom of choice; man has the capability to discern the difference between right and wrong. This ability to discern between right and wrong makes man a responsible being.

The moral heritage of the United States is older and wider than the country, itself. With minor variations it is the common creed of all people who are trying to practice democracy. Until a few years ago it was believed and taught almost exclusively that our system of government and society was the high water mark of the just and humane ideals of the Western Civilization. It was correctly pointed out that the immediate historical roots of our ideals were the belief in equality and the right to liberty enunciated in 18th century Enlightenment philosophy, the Western ethical assessment of man as a responsible moral being, and the concept of a "government of laws, not of men" in English legal tradition. Recent thought regards this as a much too narrow interpretation of historical origins, and makes an excellent case for the hypothesis that the ideals and moral principles cherished by us are in fact rooted in the whole human historical enterprise. What is distinctively ours is the way these human values have been achieved and mastered by our diverse population.

Such thinking stretches the mind when its implications are pondered. One of the implications is this: Understanding and commitment to this inclusive formulation of *Our Moral Heritage* gives an insight into understanding the aspirations of other nations which are struggling to realize human dignity and freedom within their societies, and establishing a common bond between human beings who have contradictory beliefs and behavior patterns. The person who understands that the moral foundations of the United States are also the aspirations of all mankind not only has a clear basis for loyalty to the nation, but also has a means of communicating with the hearts and minds of different peoples.

The chapters which follow are furnished as resource material for classroom instruction in The Human Self-Development Program. Suggestions for use of the materials are outlined in the Notes to the Instructor and the lesson plans in each chapter.

NOTES FOR THE INSTRUCTOR

1. General. The materials in the DA Pamphlets and the supporting Training Aids produced for the Human Self Development Discussion Topics are aimed at the instructor who will lead these classes. This means that the instructor will have great flexibility to develop the subject as he wishes. He should strive for dialogue and maximum participation by all members of the class. The person who gives the instruction should know the subject well; he should also feel challenged to develop the topic to meet the needs of his particular situation.

The materials should be enlarged and enlivened out of the instructor's own knowledge and experience. He may use the reading list at the end of each topic both for his professional enrichment and as a source of materials to be used in the preparation of lesson plans. The instructor can be selective in what is taken from the suggested material.

The materials in this pamphlet are designed to encourage active student participation in Human Self Development classes. The following educational guidelines should be foremost in the instructor's mind as he prepares for each class period.

a. The instructor should use his knowledge and experience so that he serves as a catalyst in the learning process.

b. The instructor is primarily a resource person and, as such, should consciously plan to involve the students in the learning process by drawing out their understanding of the basic ideas of each topic.

c. The ideas of individual students should be used as a means of helping their peers grasp the moral insights involved in the discussion.

The materials in these lessons do not present exhaustive or definitive answers to questions inherent in the topic. The question and answer arrangement of the resources, rather than a lecture oriented format, is designed to involve the students in a discussion with each other and the instructor.

The content of these materials deal with the consensus of values that preserve and nurture the whole complex of institutions and human relations that make up our national life. (See Foreword.)

2. Content. The instructor has a responsibility to avoid any action which would tend to confuse this training with religious instruction. Specifically, the instructor will not, under any circumstances, utilize scheduled training periods to deliver a sermon, to sermonize parts of the topic, to unbraid troops for nonparticipation in chapel programs, to show religious films or to expound his own personal theological views.

3. Reference Materials. The United States Army provides basic regulations and guidance for instructors in Human Self Development. The instructor should become familiar with these references before he undertakes the responsibility of classroom teaching. This will assure him that he has a full understanding of the official purpose and goals of the Human Self Development Program.

4. Methods of Instruction. The instructor should think through the questions in the material and relate them to the situation in which the instruction is given.

a. Conference Method. This is essentially a form of group participation based on questions and answers. The instructor will find discussion questions in Section A, OUTLINE, for him to modify and relate to the situation in which the instruction is given. The instructor is not seeking definitive answers to questions, but is attempting to open avenues of thought for the trainees. It is good preparation to have more questions that can be used in one session. When there is a lively discussion in the group, permit it to continue as long as it is fruitful.

b. Committee Method.

(1) Have the three persons seated to the extreme right of the first row form a committee with the three persons behind them, in the second row. The next three form a committee with the three behind them. Having completed the formation of committees in the first row, carry on the same procedure with the third row. Progress as rapidly as possible, asking those seated in odd-numbered rows to form committees of approximately six persons.

(2) Each committee, upon being formed, will select one person to act as chairman.

(3) Instruct the group that each committee will discuss the problem presented and inform their chairman of their opinion in order that he may answer the question with either "yes," "no," or "don't know."

(4) Present the question. This may be done by reading it, writing it on the blackboard, or by distributing sheets on which the question has been mineographed.

(5) Allow 3 minutes for discussion by the committees in order that they may instruct their chairmen as to their response to the question.

(6) Take a poll of the chairmen. Record on a blackboard or by some other method the number of chairmen responding "yes," "no," or "don't know."

(7) After the poll has been taken, obtain from one or more of the chairmen responding with "yes" the reason for their answer. Also obtain the reason for the response of "no." It might be very instructive to discover the reasons for the response "don't know."

(8) Sum up the discussion. The summary may be in the words of the text or illustrations from the text.

(9) Allow approximately 10 minutes for the discussion and summary.

(10) This method will permit discussion of three or more situations. Use as many as possible in time allotted.

c. Lecture Method. This is the least effective method of instruction. It should be used only when the class is so large as to make the Conference or Committee method impractical. Large classes provide an excellent opportunity to use the skit and mini-group as a way of gaining the interest of the students.

5. Preparation of Lesson Plans. The instructor must prepare a Lesson Plan from the resource materials provided in each chapter and related materials which he has at his command. The Lesson Plan should be personalized and adjusted to the needs of the local situation. Consult FM 21–6, *Techniques of Military Instruction*, in preparing this Lesson Plan. The following is the recommended procedure for preparing a Lesson Plan which uses the resource materials, the creative abilities of the individual instructor in order to meet the standards of professional instruction.

a. The objectives of each lesson are listed in the Instruction of the Lesson Plan, Section C and will be the guidelines for developing the lesson.

b. Decide upon one of the recommended methods of instruction: Conference or Committee.

c. Use the materials in Section A (Outline) and Section B (Instructor's Resource Material) to complete the Lesson Plan format outlined in Section C.

d. Select and integrate the appropriate Training Aids into the Lesson Plan to support the instruction. Consult Section D (Instructional Aids).

e. Make a determination of the support requirements for the instruction on such matters as Tools, Equipment and Materials, Personnel, and Transportation Requirements.

6. Training Aids. The Training aids available to support instruction are listed in Section D of each chapter. This will include the film synopsis, descriptions of graphic training aids, Chalkboard suggestions, and learning activity suggestions. Graphic training aids are to be requisitioned from the local training aid centers. Transparencies and films are to be requisitioned from the appropriate Audio-Visual Support Center. Consult DA Pam 108–1, and US Army Chaplain Board Film Utilization Guide.

7. Instructor Attitudes. It is essential for the instructor to first establish rapport with his audience. If the trainees are to participate freely in the discussion, they must have a degree of trust in the instructor. Toward this end the instructor must establish some "ground rules" for the class. He can state that there will be a spirit of permissiveness throughout the entire session in which expression of honest feelings and opinions will be encouraged. There will be no "right" or "wrong" answers. He will personally respect the opinion of every person, and see that the group develops the same consideration. Verbally and by his actions he should show that every individual who becomes vulnerable by sharing his feelings and opinions with the group will be treated with dignity and respect. Such sensitive treatment of the people in the group will show true democracy at work.

CHAPTER I

THE MILITARY WOMAN

Section A. OUTLINE

DISCUSSION THEME

Maintaining feminity is essential for the military woman.

TEACHING POINTS

ADJUSTMENT TO A MASCULINE SOCIETY
1. A world predominately male.
2. Equality of opportunity.
3. Equality versus similarity.

ESSENTIAL QUALITIES OF BEING A WOMAN
1. Being womanly.
2. Habits and manners.
3. Service to others.

ROLE OF THE WOMAN IN THE MILITARY
1. Her cultural role.
2. Her military role.

1. Introduction

Women are playing an ever expanding role in the life of our Nation. They are taking their place in the business world, are being accepted into the professions, are making their contributions in science and have become an integral part of our military service. For too long women have had their roles defined by men. They have been subjected to male attitudes ranging from pity and sympathy to open hostility. Today women are asserting their right to define their place in society, to choose their own life styles, and make their choices according to values of their own selection, not ones arbitrarily set by males. This is a part of the changing scene in American life. Most of us applaud the efforts of anyone to be more autonomous and self-actualizing and support the attempts of the women in our society to build more fulfilling and happy lives.

In this discussion the instructor will be concerned with the women in the military service. He will lead the class in examining the society in which we live, recognizing that many people feel that it is dominated by

males and masculine values. The discussion will center on what it means to be a woman and how this womanly quality differs from being female. The final point of the discussion will be concerned with the contribution the woman can make to society by maintaining her femininity and by bringing her unique humanizing influence to our world.

2. Explanation

a. Adjusting to a Male World.

(1) Living in a world of masculine values.

Question: In what ways have you been aware that this is a "man's Army"?

Discuss: The values we actually live by and the life styles we have are for the most part determined by males.

(2) Women want equality of opportunity.

Question: What are appropriate jobs for women?

Discuss: Women rightfully desire a kind of equality.

(3) Women should have equality with men, not similarity.

Question: How can a woman avoid becoming "masculine"?

Discuss: Some women confuse "equality with men" to mean "similarity to men."

b. The Qualities That are Essential for a Woman.

(1) It is important to be womanly.

Question: What is the value of womanliness?

Discuss: A person may be born female but she has to become a woman to add quality to her life.

(2) Habits and manners are important.

Question: How can a woman develop habits and manners that will make her more attractive?

Discuss: Good manners are the social lubricants that make life more pleasant.

(3) Being of service to others is important.

Question: Do natural feminine instincts incline a woman to be generous in serving others?

Discuss: The giving of oneself to help others is a very satisfying thing and brings a degree of happiness.

c. The Role of the Woman in the Army.

(1) The cultural role women fill.

Question: In what ways can a woman be a positive influence for good in the military community?

Discuss: Women exercise a humanizing and civilizing influence upon the community in which they live.

(2) The role women fill in the military.

Question: What are some appropriate jobs for women in the Army?

Discuss: There are many areas of the Army where women could be employed as effectively as men.

3. Review

Women must continue to seek and demand equality of opportunity while they maintain their femininity. Being womanly is an achievement and an essential contribution that society must have if we are to live in a civilized fashion. It is up to women to define who they are and not be dependent upon men to make this determination. By this kind of self-assertion women will experience a fuller, more vital life.

THE MILITARY WOMAN

Section B. INSTRUCTOR'S RESOURCE MATERIAL

1. Introduction

Women are playing an ever expanding role in the life of our nation. They are taking their place in the business world, are being accepted into the professions, are making their contributions in science and have become an integral part of our military services. They have proven themselves worthy of their ever expanding role and have often demonstrated that they are not only equal to man, but sometimes his superior in performance. They have done this generally without any impairment of the respect in which they are held and the place of honor which they have in our society. The secret of this success may be simply in the fact that woman has guarded her femininity just as carefully as she has worked at her success. Nowhere is this more obvious than in the Army. When women entered the Army in 1942, they came into what was truly a man's world. With good humor and great good will they accepted the fact, but have been busy ever since adjusting to that world and causing it to adjust to them.

In this discussion the class will be concerned with some of the aspects of what it means for a woman to be a soldier in the United States Army. The discussion may proceed under the following headings: *First,* inquire about the adjustments a woman may be asked to make as she moves into a predominately male society such as the Army. *Second,* examine some of the essential qualities of being a woman. *Third,* discuss the part the woman plays in the military.

Throughout this discussion the central idea that must keep before the class is: *Maintaining femininity is essential for the military woman.* Increasing the individual Wac's understanding of the woman's role in the military and developing some ideas that will help her maintain her unique position as a feminine person, will increase the possibilities for happiness and success for both the female and male in the Army.

2. Explanation

a. Adjustment to a Masculine Society.

One of the problems which all women everywhere have faced is adjustment to a world that is predominantly male. Even in the twentieth century, when women are freer than they have ever been in the history of mankind, this problem still exists. The women in your moral heritage group know they live in a man's world. All women know it but Wac's are especially aware that they are in "this man's Army."

(1) We live in a world of masculine values.

In what ways have you been aware that this is a "man's Army?"

In this discussion the instructor may want to contrast masculine and feminine traits as they have been stereotyped in our recent American society.

A few years ago we were told that one of the dangers threatening our young men was "momism." That is, some people felt the mothers of

this country were having an unhealthy influence upon their sons by overprotecting and making them "soft." One point of view holds that men are generally more rational, unemotional, stoic, and aggressive than women. In some subcultures within our society only those men who reflect these characteristics are thought to be real he-men. You may wish to point out that some other traditional masculine values are competitiveness, achievement, adventure, exploration, and mobility.

The instructor may find it helpful to show the film "To Be A Man" in order to dramatize some of the differences in the socialization processes for the male and the female.

In our acculturation process we even teach little boys to suppress emotions, that to show affection too freely or to cry is to be unmanly. While on the other hand feminine values are generally those that support close family ties, warm interpersonal relationships, and stability of home life. Women tend to have a "people" orientation versus the masculine tendency to be "thing" oriented. Many of the symbols we use for most precious things are feminine. For example, liberty is pictured as a lady; justice is portrayed as a lady; and, victory is often spoken of as a lady.

Keeping these characteristics in mind as you examine the society in which we live and its general behavior, your class may wish to discuss the ways in which our world is one that for the most part lives by masculine values and ideals. Some of the things that you as the instructor may want to point out are: relationships are valued less than achievement, many males are taught to be stoic and unfeeling. The business world often rewards aggressiveness and a competitive spirit instead of cooperation and collaboration, with disregard for the effect it has upon people. These have become the stereotyped masculine values. Personal traits of gentleness and kindness are not generally valued in men in our society. The values we live by are masculine values—it is a man's world.

(2) Women want equality of opportunity.

What are appropriate jobs for women?

Much has been said and written about the equality of women with men. Lead your class to discuss that actually it is the equality of opportunity that is being sought. The women in your group know that there are still many areas in which the age-old inequalities of economic and job opportunities have not been rectified. Women's wages on a national and international average are much lower than men's. In our country the trend is certainly to do away with this unequal treatment. Movements are underway to remove these inequities. In 1961, President John F. Kennedy established the President's Commission on the Status of Women. The purpose of the commission has been to review progress and make recommendations for constructive action to overcome discrimination in Government and private employment on the basis of sex, and to enable women to continue their role as wives and mothers while making a maximum contribution to the world around them. Additional positions of responsibility are being opened up to women. In public life her sex is not longer considered a handicap to woman. When someone once asked the former Secretary of Labor, Francis Perkins, if she found being a woman a handicap in her career, she answered, "Only in climbing trees!"

Even with the changes and advancements made there is still an artificial and imposed division of labor. Such a division that forces people into emotionally crippling sex roles can have only unfortunate social consequences in the long run.

Many people have said in humor that if women ran the world, they could hardly do a poorer job than men have done. The homes people live in and the planet people live on should be the equal concern of everyone. When women are responsible for the home alone and men for the planet alone, both do a terrible job.

(3) Equality is needed, not similarity.

How can a woman avoid taking on masculine traits?

There is the possibility that some women in your "Our Moral Heritage" class may be led by recognized equality with the male into thinking that they must take on also certain traits or mannerisms which we call "masculine." The instructor should make it clear that equality does not mean similarity. It is the qualities of womanliness and femininity that keep woman from being overwhelmed in a harsh, sometimes cruel, aggressive male world. The preservation of these qualities keeps her from becoming a hardened caricature or imitation of the male in trades, professions, the business world, the military, or other areas of activity that are predominantly masculine. If women imitated men, we all would be worse off. The hope for women rests in the fact that unlike men, they have not learned to deaden their feelings. They have not become mere machines but have remained feeling human beings. Equality of jobs should not simply be a matter of women's moving in a "male" direction.

b. Essential Qualities of Being a Woman.

Scientists in the field of personality and human behavior agree that the one unique psychological trait in the character of a lady is her femininity. They call this quality which makes a woman really feminine, her "essential feminine altruism." Altruism for and devotion to the interests of others. Physical proportions have nothing to do with being really feminine, nor does it depend on whether or not a woman has a child. The feminine quality is measured by a woman's feelings and reactions to others, her kindness and sympathy, her loving identification with others.

(1) It is important to be womanly.

How does being womanly differ from being just female?

The film "TO BE A WOMAN" makes it clear that a person may be born female but she has to become a woman. Being a woman and being womanly involves the development of the virtues of compassion, patience, pity, kindness, gentleness, mercy, etc. These are the qualities that make a female womanly and entitle her to the respect and honor in which she is held by man. These are feminine characteristics. The word "female" indicates only that a classification by sex is intended, with its consequent differences—physiological, psychological, and even chemical. The word "feminine" on the other hand has come to denote the qualities associated with womanliness.

The question that some women in your class may raise is: "But doesn't the wearing of a uniform change a person?" or "Is a woman liable to be treated any less like a lady because she wears an Army uniform?"

The uniform is a mere external. It doesn't have to change the Wac who brings to the military service the femininity she has acquired and the resolution to develop it further. The uniform alone does not and cannot detract from her being womanly. This quality does not depend on externals like clothes, make-up, perfume, or frills, but it is something from within. Arlene Francis, the actress and star of stage and television, is quoted as saying: "I'm just beginning to see a new renaissance of femininity which did not exist a few years ago. Now there is a new awareness of women's part that they don't have to push and strain. If a woman is aware first of all that she is a woman—then she can do anything without losing her femininity, even drive a truck . . . "

(2) Habits and manners are important.

How can a woman develop habits and manners that will make her more attractive.

It may be helpful for the instructor to emphasize that a woman develops the feminine qualities of grace, poise, and loveliness the way a man develops his muscles—by use, by acquired habits, by repeated effort. This development must be a continuing thing. It cannot be confined just to working hours, or just on a date with a special man, or in the company of special people. To be a real lady, a woman must work at it all the time.

The instructor might illustrate the point by saying that we have all heard of actresses who went to prison, worked in mental institutions, as waitresses, cab drivers, or worked in some other unusual occupations, just to learn to play a part better. We may know of performers who have practiced for days walking in a certain way. But every girl can play the role of leading lady in her own life's drama. It calls for art, practice, preparation, and endless repetition of small details. Often a woman must take a good look at herself and how she appears to other people. This may not be comfortable for her if she finds that she is coming across to others in an unpleasant way when she really intends to be pleasant and attractive. Her manners and mannerisms, her appearance and her way of treating people may need improvement. If she is mature enough to be critical of herself and set some realistic goals toward which she can work, she will have a better chance of growing in grace, poise, and loveliness. A Frenchman once observed that there are no ugly women, just women who have not yet learned how to look beautiful. Any female person who would be womanly must first discover beauty within her own being before it will be noticed by others.

(3) Being of service to others is important.

Can feminine altruism incline a woman to be generous in serving others?

Every human being wants to be important to someone, wants to feel that he is needed and finds his greatest happiness in the service that he may give to others. For a woman this human characteristic is even more marked. The quality which we have identified earlier in this paper as her feminine altruism inclines a woman to be generous in serving others. She derives her own rewards from this characteristic; as she becomes important to others and absorbed in their interests, her own concerns,

her insecurity, her loneliness, fears, and anxieties are overcome and soon forgotten. As she is concerned with others she begins to look for ways to improve herself and to increase her usefulness, and she fulfills her own personality.

In the process of serving others woman comes to self-realization of what might be called her identity. In her preoccupation with others she often discovers herself and becomes more aware of her purpose and place in life. Learning to appreciate the needs and value of others, she comes to know better her own self. Out of this comes an understanding, patience, tolerance, and assurance that adds immeasurably to her dignity as a person, and enables her to live more successfully and give of herself more generously. The instructor should point out that this altruistic process is relevant and valid for both men and women. It is in giving of oneself that a person receives and grows as a human being.

c. The Role of the Woman in the Army.

In the military world, woman has now an established position of equality because of her excellent record of service since 1942. Someone once rightly said that the job she did in those troubled years will always be "that part of the national debt that could never be repaid." By the proficiency and the ability that the members of the Women's Army Corps have brought to their many assigned tasks, they have won for themselves and for the Corps great honor and the sincere gratitude of the entire military establishment. This has been done in what at least in all its externals is still a masculine world.

(1) The cultural role of the woman.

In what ways can a woman be a positive influence for good in the military community?

Women exercise a great humanizing and civilizing influence upon the community in which they live. Through her perceptivity and sensitivity she can help set in motion forces for change that would otherwise not be done. By helping keep the community aware of human needs, a woman can fulfill an advocacy role that may initiate social change. Her effect upon males may be an ameliorating one. Without the presence and influence of women in their midst, males can very easily become insensitive, and dehumanized, especially in the circumstances of war. It is infinitely important for women to help men keep a proper priority of values. Probably the old bromide, "Behind every great man is a woman," may be closer to the truth than many of us realize.

(2) The military role of the woman.

What are appropriate jobs for women in the Army? Should women be confined to purely noncombatant roles?

The woman has a place of equality with the man in the Army because of her excellent record of service. It is not only in the United States that she does a wonderful job. Overseas she is a personal representative of our Army and our Nation's womanhood. In Tokyo, Paris, Berlin, Korea, Vietnam, and a hundred other places, she is a representative of American womanhood. Her presence, her bearing, her behavior, her graciousness and womanliness, her compassion and sensitivity can make the

best possible impression. The woman in the uniform can be known and appreciated around the world, not in the manner of a publicity "stunt" or an actor's performance; but because she may show the world the genuine American woman. Above all, she illustrates to the watching world the purpose of the Army to which she belongs and the nation she serves; peace and human welfare for a world in desperate need of a sincere and active concern.

3. Review

Filling a humanizing role is probably the most important thing the woman can do for the Army or this nation. As she takes her place as a full partner with the male in today's society, the woman needs to be aware that her greatest contribution can be made by helping the Army keep a proper priority of values. Gaining equality with males will mean little if in the process women become similar to men and fail to bring their unique influence to a world that needs humanizing.

SUGGESTED READING LIST

Mead, Margaret, *Male and Female,* New York: William Morrow and Company. 1949

Havighurst, Robert J., *Human Development and Education,* New York: David McKay Company, Inc., 1953

Millett, Kate, *Sexual Politics,* New York: Doubleday and Company, Inc., 1970

THE MILITARY WOMAN

Section C. LESSON PLAN

Before preparing the Lesson Plan review NOTES FOR THE INSTRUCTOR in the Foreword, paragraph 4, "Methods of Instruction" and paragraph 5, "Preparation of Lesson Plans."

GUIDANCE FOR THE INSTRUCTOR

In this discussion the instructor will be concerned with the woman in the military service. He will lead the class in examining the society in which we live, recognizing that many people feel that it is dominated by males and masculine values. The discussion will center on what it means to be a woman and how this womanly quality differs from being female. The instructor should concentrate on how women in the military can make a contribution to that particular segment of society by maintaining her femininity. Review paragraph 8, "Instructor Attitudes," under NOTES FOR THE INSTRUCTOR in the Foreword.

LESSON PLAN

INSTRUCTIONAL UNIT: The Military Woman

TYPE: To be determined by the instructor.

TIME ALLOTTED: 50 minutes.

CLASSES PRESENTED TO: All personnel; attendance as required by regulation.

TOOLS, EQUIPMENT, AND MATERIALS: 16mm projector, overhead projector, chalkboard.

PERSONNEL: One instructor and one projectionist.

INSTRUCTIONAL AIDS: TF 16–4280 "To Be A Woman:" T(GTA) 16–5–1.

REFERENCES: DA Pam 165–10, DA Pam 108–1.

STUDY ASSIGNMENTS: None.

STUDENT UNIFORM AND EQUIPMENT: Duty uniform.

TROOP REQUIREMENTS: None.

TRANSPORTATION REQUIREMENTS: Vehicle for transportation of equipment and materials.

1. Introduction.

(15 minutes)

a. Objectives. To help the student understand that maintaining her femininity is essential for the military woman.

b. Reasons.

(1) A person may be born female, but she has to become a woman.

(2) Maintaining a sense of identity as a woman is important.

c. Procedure.

Note. Show Visual 1 while students enter the classroom.

(1) Announce classroom procedure.

(2) Introduce the topic (see Introduction, Section B).

(3) Use the film synopsis in Section D to introduce and show the film, *To Be A Woman.*

Note. Student reaction to the film will be used to move into the main body of the discussion.

2. Explanation.

(30 minutes)

(*Note to instructor.* The following are recommended places to insert visuals in OUTLINE, Section A.)

a. Adjustment to A Masculine World.

(1) Visual 2.

(2) Visual 3.

(3) Visual 4.

b. Essential Qualities of Being A Woman.

(1) Visual 5.

(2) Visual 6.

(3) Visual 7.

c. Role of the Woman In The Military.

(1) Visual 8.

(2) Visual 9.

3. Review.

(5 minutes)

Summary of discussion and points of view of the class. (See Review, Section B.)

THE MILITARY WOMAN

Section D. INSTRUCTIONAL AIDS

1. Film Synopsis TF 16–4280, "To Be A Woman."

Note. The purpose of this film is to elicit a discussion on what it means to be a woman. Showing the film twice often works best, once before the audience response and one afterwards. *Response* and *discussion* are of key importance.

Using a "cinema verite" technique this film combines an interesting panorama of scenes involving young women with a sound-track that is made up of pertinent dialogue. Some of the dialogue is as follows: "It is easy to be female, but very, very hard to be a woman." "At this point in my life, spending the rest of my life with one man, I can't conceive of it." "Any contact that a woman has with a man has some kind of sexual feeling about it." "I think feminine is a quality and woman is an achievement." "The most important thing is that you're a person."

How To Use This Film: In general, a brief introduction can prime an audience in advance. The instructor may wish to ask such questions as

"Is it true—that a girl is usually happy she's a girl?"
—that a girl becomes a woman automatically?"
—that American culture forces women into a set life pattern?"
—that women are more emotional than men are?"
—that there is sexual prejudice against women?"
—that 'femininity' is unimportant to young women today?"
—that women are more passive and inactive than men?"

Response to the Film (other than discussion):

a. Make a new sound track using only men's voices, or using voices of older women, or voices of your friends.

b. Make a new sound track using only music; or, write an original song or poem for the film.

c. Prepare a pantomine to go with the sound track, or a dramatized dialogue discussing femininity and masculinity.

d. A girl could write about, or tell the group, "How a man probably feels while watching To Be a Woman." Or how she feels.

Using The Film for Discussion:

a. Discuss each of the film's topics:
1) girlhood, 2) womanhood, 3) personhood, 4) stereotypes, 5) sexuality, 6) idealism.

b. Ask how audience liked the film, what they remember most vividly, what they would do differently, what was missing, what they didn't understand.

Some Key Quotations:

a. At this point in my life, spending the rest of my life with one man, I can't conceive of it.

b. Any contact that a woman has with a man has some kind of sexual feeling about it.

c. I think feminine is a quality and woman is . . . woman is an ideal? No, not an ideal. If feminine is a quality, I think woman is an achievement.

d. The most important thing is that you're a person.

e. It is within the nature of a woman first to realize that she is the person who does give life. She is the person who will be giving all her life.

f. First of all, I don't think that women should be completely equal with men.

g. What is a woman? Is she the image, or is she the secret, of compassionate man?

h. A woman is fire.

i. Girls 13, 14 years old usually take an interest in older boys, right? . . . because they're more mature.

j. David is my best friend, David is my lover, and David is my husband. You know, there's so many things that he is to me . . .

k. I don't actually understand what a woman is.

l. Women think, oh he's a man and he can't cry at this but I can, and then she sobs, and he's expected to sit there like, "Don't worry, dear, it's o.k." and he's going through the same things, the same feelings, right.

m. I don't think a woman's place is in the home unless she makes it her place to be at home.

n. I feel very good being a woman.

o. Being a woman doesn't necessarily mean staying home, cooking dinner, and taking care of a man. It's in everything you do . . .

2. Training Aids

Note. Available as vu-graphs, T(GTA) 16–5–1, at Women's Army Corps Training Center, Fort McClellan, Alabama.

Number 1.

Title Chart.

Number 2.

Shows a woman in the foreground with a perplexed look on her face as she contemplates various kinds of jobs. Behind men are shown in five different occupations.

Number 3.

Shows a man going out of a house while the door is held open by a woman dressed in an apron and holding a broom. May be used to raise the question concerning equality of opportunity for both sexes.

Number 4.

Pictures a man and a woman sitting in a balance. May be used to introduce the idea of equality versus similarity.

Number 5.

A comic figure of a woman is shown seated at a dressing table. This picture may be used to raise the question of what it means to be womanly.

Number 6.

Shows a woman seated at a table in a very unfeminine pose. This artwork is designed to be supportive of the idea that good habits and manners help make a woman more attractive.

Number 7.

Shows a nurse comforting a man in a hospital bed. May be used to explore those ways in which a woman can be of service to other people.

Number 8.

Pictures a man with his feet on the table, a beer in hand, watching television. Behind him is a woman with a sign labeled "human needs" held in a menacing position over his head. May be used to lead into a discussion concerning the cultural role of women.

Number 9.

Shows one woman operating a crane while another kneels with a submachine gun in her hands. May be used to explore the question of what are viable roles for women in the military service.

3. Chalkboard Suggestions

If it is necessary or desired to use only a chalkboard as an aid in the presentation of this topic, the instructor should refer to the visuals as the basis of his chalkboard presentation. If adequate drawings cannot be made by the instructor, he should print the key words from the text on the chalkboard as a means of provoking discussion.

4. Learning Activity Suggestion

An approach that has been highly effective in some groups is to show the film "To Be A Woman" in the usual way and then tape the ensuing discussion. Pick out a 13 1/2 minute section of the taped discussion which is interesting and use that as your soundtrack for the second viewing.

CHAPTER II

ADJUSTMENTS TO THE MILITARY SERVICE

Section A. OUTLINE

DISCUSSION THEME

How to make a satisfactory adjustment to life in the military service.

TEACHING POINTS

a. The Nature of the Environment.
   (1) The male climate.
   (2) The lack of privacy.
   (3) The pressure for uniformity.
   (4) Community living.

b. Hazards of the Environment.
   (1) Immaturity.
   (2) Homesickness and boredom.
   (3) Alcohol and sex.
   (4) Lack of purpose.

c. Ways of Adjusting.
   (1) Be yourself.
   (2) Cultivate a sense of belonging.
   (3) Therapy of work and leisure.

1. Introduction

In the discussion the instructor should lead the class to take a look at those things which could prove to be hazards for a woman in the military. The emphasis must be put on ways she can make a satisfactory adjustment to Army life. Keep in mind the central theme of this topic: *How to make a satisfactory adjustment to life in the military service.*

2. Explanation

a. The Nature of the Environment.

(1) The male climate.

Question: Does living in a male climate of the military create a problem for most women?

Discuss: Some attitudes can assist a woman in coping with the "man's world" of the Army.

(2) The lack of privacy.

Question: Is the lack of privacy a serious problem?

Discuss: Consideration of the rights and privileges of others is essential for happy living in a barracks.

(3) The pressure for uniformity.

Question: In what ways have you experienced the pressure to be "uniform."

Discuss: The sameness of dress, and other externals, are not enough by themselves to destroy one's individuality.

(4) Community living.

Question: How much of your time do you spend as a part of a group?

Discuss: Learning how to find as much solitude as you need is essential to enjoying the times you function as a part of a group.

b. Hazards of the Environment.

(1) Immaturity.

Question: How would a women's immaturity become obvious to the other women with whom she lives?

Discuss: We can exercise some control over our own social maturity.

(2) Homesickness and boredom.

Question: Is homesickness an immature and childlike emotion?

Discuss: There is almost always grief associated with the parting of friends or family members, even for relatively short periods of time.

(3) Alcohol and sex.

Question: What problems do alcohol and sex pose for the woman in the military?

Discuss: The experience of many women who have had traumatic experiences indicate that sex and alcohol were involved.

(4) Lack of purpose.

Question: What are your hopes and dreams for the future?

Discuss: It is helpful for each person to establish some long range goals, and in light of those derive some intermediate goals to aim for.

c. Way of Adjusting.

(1) Be yourself.

Question: How can a woman in the Army be herself?

Discuss: Self-expression and self-actualization are important aspects of anyone's attempt to be an authentic person.

(2) Cultivate a sense of belonging.

Question: What can a Wac do to give people around her the idea that she has a sense of belonging to her unit?

Discuss: To have group identification one must take a genuine interest in others.

(3) Therapy of work and leisure.

Question: Do you enjoy your work.

Discuss: Enjoyment of both work and leisure time activities is essential to a happy life.

3. Review

We have seen some of the areas where the unaware or the unwary Wac might well find herself face-to-face with elements dangerous to her personal integrity. They examined some of the many safeguards that neutralize the effects of those elements. We also stressed that the key to contentment in the military service is a satisfactory adjustment to the conditions and demands of the military.

ADJUSTMENTS TO THE MILITARY SERVICE

Section B. INSTRUCTOR'S RESOURCE MATERIAL

1. Introduction

The plane had just departed Houston Airport on its way to Mexico City. Some of the passengers, ignoring the way the plane was bouncing around and that the lighted panel still read: "Fasten seat belts. No smoking," had begun unfastening their seat belts. One sandy-haired young man had even started to move into the aisle. The stewardess' voice, loud, tense, and excited, blared out on the public address system: "Keep your seat belts on. We are flying into a bad thunderstorm." Her afterthoughts and reassuring comments did not help to dispel the fears her remark had caused. Finally, the co-pilot had to come back to calm the terrors of the more timid.

Now let's look at another plane, airborne out of Neward en route to Atlanta, Georgia. Even before the "Fasten seat belts" notice was turned off, the stewardess was called forward to the pilot's cabin. Then she came back, making her way along the bucking passageway. She moved from passenger to passenger. With a reassuring smile, she calmly said, "You will be more comfortable if you delay unfastening your seat belt while we fly out of some weather clouds. Can I get you anything?"

"Bad thunderstorm" or "weather clouds," which? Hazards or dangers are faced in everyone's life. Even in the life of a military woman hazards need never prove to be "violent or bad thunderstorms" if they are properly evaluated and she calmly remains aware of all the alternatives and safeguards she has available to her. Only the uninformed, the careless, or those with poor attitudes find a certain few elements of military life to be real hazards or moral and social pitfalls.

In this discussion the instructor should lead the class to take a look at those things which could prove to be hazards to see that they need be just "weather clouds" and not "violent thunderstorms." Secondly, some of the safeguards and corrective attitudes to keep these hazards in their proper perspective may be pointed out with suggestions made as to ways of making a satisfactory adjustment to life in the military.

2. Explanation

Several opinion surveys among American servicewomen of all branches of the Armed Forces produced a list of "problem areas" encountered in the military life. In order of their frequency, the first five problems mentioned were:

1. Need for a sense of dedicated duty.
2. Need to adjust to the military life.
3. Drinking.
4. Threats to personal femininity.
5. Sex.

An analysis of all the problems and comments from the findings of the survey elicited one general problem common to civilian as well as military life. It is the problem of "How to be oneself." In the language of the pychologist it is "Self-realization."

The instructor should help the class examine some of the adjustments that are necessary for the full self-realization of a Wac as a woman in the military.

a. The Nature of the Environment.

It would be hard to argue that the life of a Wac is not as unusual one, or that her environment does not present certain elements that could prove difficult for her. Among those with special influence, due to the military nature of her environment, are:

The male climate in which she lives and works.
Lack of privacy.
Uniformity.
Community living.

(1) *The male climate.*

Does the fact that she belongs to an organization, the Army, comprised mainly of men, create a climate that poses any special difficulty for the unwary? Does she have to have special attitudes to work and live in this predominantly male world?

Experience answers "Yes." For some, this environment if not adjusted to, can cause trouble. Now it is true that no one can be typed—human beings are all individuals and uniquely different, but persons do tend to react in certain ways to certain situations. The Wac therefore, has to react prudently to any tendency in herself to become the "hard" type, to blend with her background, to adopt the "protective coloring" of this male environment. Sociologists have noticed that women, on entering industries or professions that are predominately male, have an inclination to adopt male mannerisms or masculine idiosyncrasies for self-protection. They imitate male speech patterns, ways of walking, hair styles, and even abhorrence of make-up, as they adopt the "hard" manner of the male. A girl is badly mistaken if she thinks that this reaction is expected or desired of her in order to find acceptance by the men with whom she works.

A girl whose attitude is like this has a wrong attitude. The instructor should make it clear that although we are discussing the predominately male climate of the military, the same could be said about her attitude regardless of the environment; that is in some profession, factory, office, business, or trade where male membership predominates. Even growing up in a predominately male household might influence her to copy the cruder ways of the male and adopt his masculine mannerisms unless she is careful to avoid adopting this wrong attitude. Everyone wants to be accepted and to belong, but she need never pay this price for acceptance, nor would it ever buy her the acceptance she desires.

(2) *The lack of privacy.*

Another element of environment that can be magnified out of proportion is the lack of privacy. Perhaps, for the first time in her life,

she is called upon to share living space with others. "A Room of One's Own" was always more to her than a title of a book—in many cases it was the privilege that went with growing up—when she would no longer have to sleep in the same room as that older sister who slept or dreamt with sound effects and monopolized all the closet space. In the military a person is expected to adapt to this lack of privacy. During at least one tour of duty the member of the WAC will have to count on living in an open dormitory, or under field conditions, on bivouac, or in facilities modified from their original design for use by male personnel. Learning to live "publicly" can be trying unless an effort is made to adjust oneself to the rights and privileges of others.

(3) *The pressure for uniformity.*

Uniformity also exercises a subtle but real pressure. A distinct part of the feminine cultural pattern is a desire to be different and individual about fashions or accessories. These fashions or styles are expressed in such things as dresses, hats, shoes, purses, and other items that are characteristically feminine. It is most difficult for a man to sympathize with the "world shaking" dimensions of the tragedy involved when two girls show up at a dance or party with identical dresses. In the military, economy, efficiency, and function demand that all dress alike. Hundreds of Wacs arrive for a parade wearing identical outfits. However, applying all her native feminine neatness and fastidiousness, and by being careful about her posture and person, the Wac, in the wearing of the uniform can express her own individuality.

(4) *Community living.*

Another element of the environment which influences the Wac is community living.

If a visitor from outer space were asked to take a fresh look at human life, he would probably be impressed by the fact that we spend most of our time doing things together in groups. He would quickly discover that our most basic group is the family. He would see that most people cluster in these relatively small groups, with the members residing together in the same dwelling, satisfying their basic biological needs within the group, depending upon the same source for economic support, rearing children, and mutually caring for one another. He would note that the formal education of children tends to occur in other larger groups such as churches, schools, and recreation centers. He would see that much of work of the world is performed by people who carry on their activities within enduring associations. He would find that most people spend a lot of their time in little groups talking, planning, and just simply enjoying each other. If our visitor from space wanted to understand much about what was happening on earth, he would have to examine rather carefully the ways in which groups form, function, and dissolve.

The task before the instructor and his class is to discuss what it means to live within the very special group of which we are all members, the United States Army. In the Army, as is true in any situation where we live with others, we have had to make adjustments in our habits of living. Instead of a room in a home we live in a barracks where the lights must be out at a certain hour, clothes must be arranged and the bed made in

a certain fashion. No longer can the person dress as she pleases, and even her hair must be fixed in a approved manner. Everything she does as a member of the group is done by the numbers. In this discussion consider what living in a group means, what one can expect of the group, what adjustments each person has to make, and why she should be willing to make them. Your purpose is to discuss and help the Wacs in your class understand the general concepts and principles of community living so they may better apply them to Army life.

b. Hazards of the Environment.

(1) *Immaturity.*

Environmental factors are not the only hazards. A person's immaturity also can create problems. There are forms of maturity over which a person has no control. Physical maturity, for instance, comes at its own bidding and in its own time. Social maturity, or to be grown up enough in one's reactions to inhabit a grownup's world, is something over which we do have a large measure of control. To cling to childish ways of reacting to life's stresses is often the result of deliberate conscious effort. Pouting, sulking, surliness, copious tears may be symptoms of a dangerous immaturity.

To be mature, especially socially and mentally mature, has such a large role to play in everyone's life, male or female, military or civilian, that it will be the subject of another separate discussion. In that discussion we will consider the symptoms of immaturity that have a way of lapping over or hanging on into adulthood, hampering our efforts or hindering our fully realizing all that we want in life.

(2) *Homesickness and boredom.*

The instructor should be aware that some people in the class may now be experiencing the feelings of grief that go along with separation from friends and loved ones. He should be sensitive to the fact that anyone who has ever belonged to a real home has felt the pangs of homesickness and keen nostalgia at some time or other. Especially is this true around the holidays when it may have been a custom to have a family reunion. If a young woman gives in to her emotions of homesickness, she may be creating problems for herself. Homesickness and loneliness, not handled in a mature way, but catered to, have been known to cause a person to settle for company far below her own standards, or to resort to conduct that is escapist.

The origin of homesickness is often to be found in aimlessness and idleness which leads to boredom. Boredom also has been known to lead a person into associations, such as nonselective company, which are usually harmless if either ignored or swiftly turned down and rejected. Paying too much attention to what some people in the dayroom, office, or barracks will say or what they will think of her, the pressure of their opinions, the urge to go-along-with-the-crowd—if not countered by commonsense and a sense of her own values could create a danger. This pressure has been called the "tug of the lowest common denominator." She should insist that others approach her on her own level rather than to expect her to descend to a level which was never hers.

In offering friendship, if it is to have any value at all, the offering should be made with an element of caution. It is often more difficult

later on to try to back out of a relationship that turns out unwanted or embarrassing. Friendships that are rewarding and lasting are usually made after a period of time and testing. One of the things that makes the formation of friendships difficult is "the clique." Units or groups can be divided and their effectiveness reduced by the creation of small cliques that freeze out anyone who would like to enter their "corner" or that "charmed circle." "Nellie Newcomer" is greeted by a selfish clique where no one stirs to make her comfortable. All the "inner members" forget conveniently what it was like when they were on the "outside" of the charmed circle. Usually where cliques are found, gossiping becomes a full time occupation. A sign of a good education and real intelligence is the ability to be able to talk about events and things rather than only about people.

Nonselective company, and that includes dates with a married man and over-familiarity with a woman who has lost her female identity, is an admission of defeat or an underestimation of oneself that might be a symptom of a serious inferiority feeling. In the Wac's circumstances, right in the middle of any army of eligible men, to settle for a date with someone else's husband is settling for some other woman's misfortune. No young woman should run the risk of becoming involved with an ineligible man, a "husband-on-the-loose" or "a woman on the prowl." In or out of the military service, only the most foolish, naive, or gullible female becomes involved in such a relationship. If a girl is dating an eneligible man, obviously she is not dating an eligible one; i.e., anyone who can ever mean anything good for her today or promising to her future.

(3) *Alcohol and sex.*

The abuse of alcohol is often coupled with the abuse of sex. Alcohol is a depressant or inhibitor on the sense of judgment. Two cocktails are often enough to make some people forget themselves in the presence of someone who might exploit their befogged condition. Government statistics indicate that there will be more than 200,000 officially recorded illegitimate births this year. Together with those illegitimate births that will not be officially recorded as illegitimate the final total will be over 300,000. More than half of the unwed mothers involved admitted that they were drinking too much at the time of what they claimed was their "only failure to avoid premarital sex relations."

A rule of thumb about the use of alcohol to avoid any inherent danger in its misuse would be:

If you did not drink before military service, don't start.

If you are convinced that there is no evil in moderate social drinking, stay moderate.

If you ever notice a tendency to need, or depend on drink, seek help fast.

Chances are that trouble exists not in drinking, but in some other area.

Another hazard exists in becoming lax about sex.

Regarding what is called "sex laxity," what happens on a date is always almost 100 percent up to the girl. She sets the level of conduct and she decides what kind of relationship will exist between herself and a member of the opposite sex. The level will be as high as she decides or as

low as she permits. It is a safe bet to say that a man's real opinion of her follows this level automatically. Many a girl has made an initial mistake in thinking that lasting happiness was the same thing as First Prize in a popularity contest among the males she dates.

What were they like, these girls who have made this mistake? Well, listen to the words of one of them from a recent article in a national magazine.

"What am I like? I am nineteen years old and five feet, five and one-half inches tall. . . . People say I am pretty. Both my parents are college graduates. My father is—or was—very proud of his four children. I guess they are not the kind of parents you would expect to raise an unwed mother. . . . but Bob and I loved each other and that was enough. We were seeing each other constantly, indulging in long embraces, permitting more and more serious liberties. One night, it happened. For once I let myself go too far and nothing—not thoughts of my parents, my educations, my background or my religion—was enough to stop me. I finally decided on marriege. . . . an easy out. I almost told my parents that we were already married. It's a good thing I didn't, because Bob refused flatly to marry me. Oh, he'd help with the expenses. Sure he loved me, but. . . ."

After she was accepted in a maternity hospital she said: "The other girls surprised me. They weren't what I expected. They didn't come from the slums or the dregs of humanity. There wasn't a real bad girl in the place. They were girls who had been foolish, or giddy, or weak. I keep hearing the chorus of 'ifs' I've never been able to shake. If I had only listened. . . . If I had only watched the beginning of things. If I had only believed that it could happen to me."

(4) *Lack of purpose.*

Many people seem to reach adulthood in the manner of little Topsy, who "just growed," without ever asking themselves the significant question, "Why?" Their lack of purpose in life remains their bitterest and most constant enemy. In the surveys we mentioned this was cited as the leading cause of much dissatisfaction and a cause for many problems that develop in the individual's life. Much has been written recently, too, about the growing stress of the sense of personal uselessness or emptiness caused by the automated nature of modern households. The frustrations of large numbers of wives and mothers who spent years on higher education are recounted, and how they question its value in their confinement to their few household chores or in caring for minor children.

In the military, once people have answered the question as to what their job's purpose is, they should have a heightened appreciation of the strong element of service that is in it. Conceivably, because of the vastness of the military establishment, some people might begin to look at themselves or their assignment as a mere serial number, another MOS, a job of small dimensions. An honest and earnest look should enable them to see that they are serving their nation and mankind no matter how small they may personally consider that contribution. They learn to take pride not only in what they do, but how they do it and why they do their job.

You might now proceed to discuss some of the things and some

of the attitudes that go to make up the real purpose of this life—how a woman in the military can have a balanced and fruitful life.

c. Ways of Adjusting.

The following are by no means all the safeguards against the hazardous features encountered in military service. The instructor will want to add to this list. Many of them, it will be noted, are attitudinal, that is, simply a matter of having a correct attitude toward a situation. In each instance it is hoped that they serve the double purpose of (1) rendering the danger harmless, and (2) helping a person towards greater maturity and self-realization.

(1) *Be yourself.*

A person does not always accept herself at first. But by a good self-inventory she finds she can accept herself, and that acceptance outweights the rather fickle approval or undependable acceptance by others. Jean Stafford said accepting oneself was "like falling heir to the house one was born in and has lived in all one's life. . . ." [1] One now goes around appraising the furnishings with "refreshed eyes," seeing the real charm in a room she may have thought hateful before. She notices the values and the standards of others that had seemed so perfect and faultless before as now "doubtful tastes." Having discovered herself and accepted herself. This is a most effective safeguard against any of the hazards from environment or from the masculine nature of the world into which her duty takes her.

As for earning respect and being accepted by the male world, recently in New York's amazing subway which carries three million passengers a day, there appeared a flurry of posters that carried a picture of a young man dressed in the current style except for the fact he was doffing, with a flourish, a knight's plumed helmet. It showed him offering the two seats on the subway that he had been monopolizing to two ladies and it was entitled, "Be a knight for a day. Restore courtesy." Without belaboring the obvious, it comes naturally to a man to offer signs of his respect and admiration to someone who expects it and is deserving of it.

(2) *Cultivate a sense of belonging.*

To be aware of her feminine dignity and nature and that same nature in others also makes belonging to a unit or a group a natural thing. This sense of belonging grows as she takes more interest in others who may need her. Service life contains many opportunities to offer friendship, sympathy, and one's concern for others. Getting to know other people and their problems, even their faults or flaws, can add the dimension of tolerance and understanding to one's character. It opens the way to become more in her unit than just a lodger or boarder. She contributes and she belongs.

To have group identification to really belong—calls for effort. We must look for and expect to find friendship in others. When we look for goodness, for the likeable qualities in others, we are liable to find that many are potential friends, many are of an amazing goodness and are most likeable. The instructor might stress that belonging means that each woman treat the name and reputation of the Corps as if it were her own.

[1] Jean Stafford, *The Arts of Living*, Simon and Schuster, New York, 1954, p. 62.

In the public's eyes they are often identical. This being true, a member of the Women's Army Corps should be extremely sensitive about any personal appearance or conduct which might tend to discredit the uniform she wears, therefore, discrediting herself.

(3) *Therapy of work and leisure.*

Something must be wrong if a person lives only for weekends or three-day passes. Work matches the social nature of a human being and if a person can give her best to it, it increases her sense of belonging as well as her acceptance by others. You may have noticed that it is not the person in the office who occasionally exhibits flashes of genius who is most appreciated as part of a team or crew. When others see that a girl's work is whole-hearted, and honestly her best, she is really welcomed, and really belongs. This kind of work can have a strong strain of joy in it.

Work is a good cure or therapy for homesickness, nostalgia or boredom. The prescription for boredom and homesickness is said to contain three ingredients: "Busy, Busy, Busy." Any life to be full and satisfying must be constructed around some congenial work.

To come to a dedication in purpose it is important not to be continually looking for reassurances or rewarding pats on the head for every job well done. Sometimes the very lack of comment by a supervisor can be construed as high praise. The highest compliment most mothers have on their cooking is the dead silence that prevails during meals. Most often the male of the species is reticent or reluctant about either giving or receiving compliments. They may embarrass him. It does not argue against his being nonetheless most appreciative of hard work when he sees it.

Often, one of the most telling signs of a well-balanced personality is how a person spends her moments of leisure. One unit inherited a Wac who soon earned the title of "Complaining Kate." She spent everyone's waking hours making them listen to her long recital of self-pity and woes—until it was realized that this was her favorite form of recreation. But a well-balanced person brings joy to her work, and also brings usefulness to her leisure. A good test for the correct attitude toward leisure is to ask oneself if it is escape from something or going to something that calls for imagination and a little planning. Many people dedicated to their work make it their recreation. Countless doctors give their weekly day or afternoon off in a clinic or hospital in charity work.

If one sleeps an average of 8 hours a day and works 40 hours a week there are still 72 hours in the week either to be "got through somehow," or to be delighted in. If work is routine or confining, then these are the hours in which to learn to love "the loveliness of life"; song and poetry, galleries teeming with things of beauty, the creative smells of homemade bread, hobbies that employ the color of textiles, the beauty of rare woods—in short, any new experience. A voluntary return to higher studies can prove enjoyable. Reading, too, opens many doors. Without books, a mind is like a narrow one-way street, or like a man who has never left his hometown. Universities are in reality only "conventions of readers in places where the books have been collected." Many women, by their off-duty studies, are helping to make adult education one of the most flourishing features of the university and college campus today.

Many members of the WAC in the past, present and presumable future have given of their free time as volunteer workers in civilian community projects, orphanages, hospitals and schools overseas as well as in CONUS. There is always a need for help in homes-for-the-aged, foundling hospitals, working with church or synagogue-sponsored youth clubs, choral groups or choirs, local charities. For those who make the effort, boredom becomes a total stranger.

3. Review

We have seen some of the areas where the unaware or the unwary Wac might well find herself face-to-face with elements dangerous to her personal integrity. We examined some of the many safeguards that neutralize the effects of those elements.

Let it be added here, that many thousands of young American women—far from being defeated or overwhelmed by these same elements—have accepted them as just an added dash of challenge to the total adventure of military service.

SUGGESTED READING LIST

Berne, Eric, *Games People Play*, New York: Grove Press, 1964.

Harris, Thomas A., *I'm O.K.—You're O.K.*, New York: Harper and Row, 1969.

Missildine, W. Hugh, *Your Inner Child of the Past*, Simon and Schuster, 1963.

Shostrom, Everett L., *Man, the Manipulator*, New York: Bantam Books, 1968.

ADJUSTMENTS TO THE MILITARY SERVICE

Section C. LESSON PLAN

Before preparing the Lesson Plan review NOTES FOR THE INSTRUCTOR in the Foreword, paragraph 4, "Methods of Instruction" and paragraph 5, "Preparation of Lesson Plans."

GUIDANCE FOR THE INSTRUCTOR

In the discussion the instructor should lead the class to take a look at those things which could prove to be hazards for a woman in the military. The emphasis must be put on Ways she can make a satisfactory adjustment to life in the Army. Review paragraph 8, "Instructor Attitudes," under NOTES FOR THE INSTRUCTOR in the Foreword.

LESSON PLAN

INSTRUCTIONAL UNIT: Adjustment To The Military Service.

TYPE: To be determined by the instructor.

TIME ALLOTTED: 50 minutes.

CLASSES PRESENTED TO: All personnel; mandatory attendance as required by regulation.

TOOLS, EQUIPMENT, AND MATERIALS: 16mm projector, overhead projector, chalkboard.

PERSONNEL: One instructor and one projectionist.

INSTRUCTIONAL AIDS: TF 16–4281, "TO BE A PERSON," T (GTA) 16–5–2.

REFERENCES: DA Pam 165–10, DA Pam 108–1.

STUDY ASSIGNMENTS: None.

STUDENT UNIFORM AND EQUIPMENT: Duty uniform.

TROOP REQUIREMENTS: None.

TRANSPORTATION REQUIREMENTS: Vehicle for transportation of equipment and materials.

1. Introduction

(15 minutes)

a. Objective. to help the individual avoid possible hazards in the military service and make a satisfactory adjustment to life in the Army.

b. Reasons.

(1) The young woman coming into the Army is entering an organization predominantly male.

(2) There are some aspects of life in the military that could prove to be hazards.

(3) There are creative ways of coping with and adjusting to life in the Army that bring personal satisfaction and fulfillment.

c. Procedure.

(1) Announce classroom procedure.

(2) Introduce the topic (see Introduction, Section B).

(3) Use the film synopsis in Section D to introduce and show the film, *TO BE A PERSON.*

Note. Student reaction to the film will be used to move into the main body of the discussion.

2. Explanation

(30 minutes)

(*Note to instructor.* The vu-graphs available as T(GTA) 16–5–2, are to be used as needed and at the discretion of the instructor. They may all be used, or any number or combination—or none at all, as the instructor may choose, to aid dialogue in the class.)

a. The Nature of the Environment.

(1) The male climate.

(2) The lack of privacy.

(3) The pressure for uniformity.

(4) Community living.

b. Hazards of the Environment.

(1) Immaturity.

(2) Homesickness and boredom.

(3) Alcohol and sex.

(4) Lack of purpose.

c. Ways of Adjusting.

(1) Be yourself.

(2) Cultivate a sense of belonging.

(3) Therapy of work and leisure.

3. Review

(5 minutes)

Summary of discussion and points of view of the class. (See Review, Section B.)

ADJUSTMENTS TO THE MILITARY SERVICE

Section D. INSTRUCTIONAL AIDS

1. Film Synopsis TF 16-4281 "To Be A Person."

This film stresses the importance of human relationships, human values and human consciousness. Becoming a person is a never-ending, on-going, process. There is a constant tension between aloneness and togetherness, between the individual and the community. Emphasis is placed on the necessity for accepting and liking oneself if one is to accept and like the neighbor. Again, personality growth takes place between the polarities of freedom and responsibility and the two must become assimilated in the integrated person. The uniqueness of the individual is compared to the commonness of our humanity.

The importance of accepting oneself in order to be oneself is a reoccurring theme. The infinite variety in persons is stressed, especially visually; differences in color, race, size, shape, sex, age, expression, activity, etc., etc. Pressures from the group to be what *they* expect rather than *what* and *who* you are, are often experienced pressures in the lives of the young.

2. Training Aids

Note. Available as vu-graphs, T(GTA) 16-5-2, at the Women's Army Corps Training Center, Fort McClellan, Alabama.

Number 1. Title Chart.

Adjustments to the Military Service.

Number 2.

Shows the profile of a woman surrounded by a number of men. This vu-graph underscores the nature of the environment for the Wac. It may be used to lead into a discussion of the male climate of the military service.

Number 3.

Shows the profile of a woman in the foreground. In the background can be seen the faces of many other women. This artwork is intended to suggest that the lack of privacy is one factor of the Wac's environment.

Number 4.

Shows a woman alone, looking very forlorn and lonely. This may precipitate comments from the class that are related to experiences of boredom and homesickness.

Number 5.

Pictures a hand holding a glass. This vu-graph may be used to stimulate a discussion concerning the relationship between the use of alcohol and promiscous sexual practices.

Number 6.

Shows three female profiles in different colors. The vu-graph is designed to support the idea that one way of adjusting to life's situation is to establish a personal identity and for each woman to "be herself."

Numer 7.

Shows the face of a woman in a happy mood. In the background can be seen paints, books, a typewriter and other articles that might be used in a hobby or in one's work. This can be used to stimulate a discussion about the therapy of work and leisure.

3. Chalkboard Suggestion

The instructor may wish to make some simple drawings on a chalkboard to help provoke discussion, or he may write the major teaching points as a guide for the class.

4. Learning Activity Suggestion

Divide the class into three groups. Give group A the task of defending the statement "The rights of an individual must *always* be subordinate to the rights and welfare of the group." Have group B counter with the negative side of the argument and ask group C to serve as judges.

CHAPTER III

MARRIAGE AND THE MILITARY WOMAN

Section A. OUTLINE

DISCUSSION THEME

Marriage is a covenant between husband and wife to live together in love, a love which is complemented in all levels.

TEACHING POINTS

Marriage requires preparation.

Marriage in the military is unique.

Married life is changing.

Married love.

1. Introduction

Those entering marriage, do so as a life long union for their mutual help and solace and to help bring happiness to themselves and others. As an institution, marriage may be as old as the human race itself. Those entering marriage do so with the intention of making it permanent and exclusive. Marriage is one of the most intimate and yet complicated relationships in life. It involves more than simply mating. Because man is an intellectual and moral being, marriage is a combination of customs, religious ideals and traditions, social expectations and legal requirements. It is a serving relationship in which each gives to the other and to future generations. The happiness and well-being of individuals and the nation depend upon preparation for marriage and the efforts made to grow during the years of married life.

2. Explanation

a. Marriage is a Vocation Requiring Preparation.

(1) All vocations require preparation.

Question: How does a woman prepare for marriage?

Discuss: Marriage means the happiness of so many that it deserves the best preparation.

(2) Preparing for marriage means learning to live and community life.

Question: What is required for a happy community life?

Discuss: Marriage is a form of community living with all that this involves.

(3) Preparation for marriage calls for a knowledge of self and others.

Question: How well do you know yourself?

Discuss: Married living reveals faults and failings.

(4) Preparation for marriage means developing communication.

Question: Can you reveal your inner self to a friend?

Discuss: Lack of communication is a serious problem in many marriages.

(5) Preparation for marriage means becoming more mature.

Question: How does a person become more mature?

Discuss: The signs of immaturity in marriage and courtship.

b. Marriage in the Military has Special Challenges.

c. Married Life is Taking on a New Shape, Uniquely Conformed to the American Scene.

(1) The roles of husband and wife have changed.

Question: What are the roles of husband and wife?

Discuss: The roles of husband and wife are intertwining.

(2) Divorce is accepted by many as a solution to marital failure.

d. Married Love has Many Meanings.

(1) One of the essential elements in marriage is genuine love.

Question: What is married love?

Discuss: How love shows itself in marriage.

(2) Physical love is a beautiful necessary part of marriage.

Question: Is the real meaning of physical love often distorted?

Discuss: A correct view on physical love is most important.

3. Review

When a woman enters marriage with the idea that happiness doesn't just happen but must be achieved, she is on the right path to establishing a meaningful life for herself. A successful marriage is a dynamic relationship in which the two people help one another to grow and mature and together build future generations.

MARRIAGE AND THE MILITARY WOMAN

Section B. INSTRUCTOR'S RESOURCE MATERIAL

1. Introduction

Since most in the audience are looking forward to marriage, the instructor will have an attentive audience. One of his objectives might be to encourage the women to re-examine their own ideas on marriage. Most people, having grown up in a normal environment of parents and brothers and sisters consider themselves to be experts in this section of life. They must be provoked to consider seriously that happy marriages just don't happen. Further that the quality of married life can be improved. Since marriage involves their own and the happiness of so many others, it deserves serious thought and reflection. This material is for the instructor to aid in promoting thoughtful discussion. Many ideas are suggested as discussion starters and are not developed at any length. As the discussion leader, the instructor could help the class see the need of preparing for marriage, how to maintain and grow in married life. He might choose to point out the amount of time and effort that is extended preparing for the wedding day itself with its festivities etc. and the comparatively little time and effort devoted to preparing for a lifetime of married life. Discussing the remote and proximate preparation for marriage could be most profitable.

2. Explanation

a. Marriage is a Vocation Requiring Preparation.

(1) *All vocations require preparation.*

A woman doesn't become a doctor or schoolteacher by day-dreaming about it. A musician spends much time and effort preparing for his career and must continue to work at his art. Marriage also requires preparation and continuing efforts to enrich it. No other vocation has the effort for good or evil upon the individual and the Nation as does marriage. To be a successful marriage partner and parent implies a competency in the art of human relations, health, education, homemaking, earning a living, to mention only a few. At this point, the instructor may encourage the class to exchange ideas on getting ready for marriage. Someone may point out that coming from a happy home is the ideal preparation. On the other hand, no one should be discouraged by the experience of marriage counselors that often a broken home creates a broken home. A person need not repeat the mistakes of others and can profit from them. Books, talking to and observing happy families, marriage preparation courses in school or church are ways of gaining knowledge from the lives of others. Americans are committed to marriage as an institution. A married couple is still the basic social unit. Over 90 percent of all Americans get married. What does the class think of the following ideas. Many people first seem to fall into marriage without much thought or planning. The culture says that you should get married and most people rarely think of any other alternatives. At this point, the discussion leader might wish to point out that while marriage is the vocation of most women, some women have

happy service filled lives while unmarried. For many Americans marriage is not the choice of a vocation in life but just the next thing to do in life in a long series of things the culture says one must do to succeed. When one finishes school, the expected thing to do is to get a job and settle down to marriage.

These and other viewpoints the class should consider in light of the high divorce rate. It is estimated that one in four marriages end in divorce and that 25 percent are so unhappy that they should. This seems to indicate that some people should not get married. They just don't have what it takes to live in close union with one another. Or it may be that many people are unprepared for marriage and its consequent responsibilities.

(2) *Preparing for marriage means learning to live a community life.*

Many young people today have a strong desire for community living. Marriage is a form of community life in which the members assist one another in developing themselves into fuller persons. The instructor may choose to point out that the achievement of happiness and fulfillment usually requires the cooperation of others. Education, earning and living, recreation etc. require the cooperation of others. "It is not good for man to be alone." Just as the body is made up of many cells, and each cell contributes to the welfare of the whole body, so each family is a cell in the community, increasing and decreasing the general welfare. To prepare for marriage means to learn to get along with others, to learn to forgive as we are forgiven, to be concerned about the welfare of others. To put the matter in another way, happiness is not *found* in marriage but is created there. Preparing for marriage means improving oneself so as to contribute to one's own family and the neighborhood.

(3) *Preparation for marriage calls for a knowledge of self and thers.*

So much of the success or failure of marriage depends upon what the partners bring to it as persons. Marriage is not necessarily a cure for personal problems, sexual or otherwise. In fact, the intimate living together required by marriage often complicates such problems. Examples? True knowledge of self, one's strong and weak points, knowledge of the opposite sex and their way of viewing things, is necessary for any type of life together. In order to love another, one must first love and accept oneself.

One important area for discussion in preparation for marriage, is one another's values. Each person has a set of values operating in her life. etc. Every person has a set of values operating in her daily life. These values in turn affect decisions and courses of action. For instance there is a specific value each partner puts on money, religion, pleasure, sex and love. They ought to agree on the fundamental ones. One example is a married woman having a career. It could be a source of friction if resolutions are not make prior to the marriage. It ought to be noted that acceptance is not necessarily approval: acceptance of another's values is not necessarily an approval of them.

(4) *The engaged couple should be learning to communicate.*

In their growth and development as persons, the married couple

must be able to communicate at all levels of human life—physical, psychic and spiritual. They must develop the means to communicate their true selves to one another, their values, and moral character, their thinking and feelings, their attitudes and tastes—in a word, all those things that make them what they are. They should talk about everything from babies to budgets, etc. Part of communication is the ability to listen with sympathy and understanding. People communicate, also without opening their mouths. Body gestures, facial expressions, the manner in which dinner is prepared etc. all lend support to or undermine the rhetoric of love. The goal is to see the world through the eyes of the spouse. The instructor may choose to stress the importance of courtship and engagement as periods when persons ought seriously and honestly to confront each other at deep levels to fathom the genuineness of their love for each other and to frankly recognize their differences. Furthermore, are the differences serious enough to impede their marital happiness?

(5) *Preparation for marriage means becoming more mature.*

The instructor may choose to lead off the discussion on maturity in marriage by asking for indications of immaturity in single and married people. By the nature of its obligations and responsibilities, marriage demands a kind of maturity that assures true union later. One's personality is always developing and she must be flexible enough to assume different roles as time or events require. The marriage ceremony does not confer a sense of responsibility nor does the birth of the baby make the mother a mature person. It takes deliberate effort and continual sharing of experiences to fit oneself for mature married life and to continue to grow in marriage. This is why much consideration ought to be paid to the kinds of experiences a prospective wife or husband has had in her childhood family as well as why psychologists think husbands must share as much of the experience of bearing children as possible.

An indication of a mature person is the ability to make a total commitment to another person—her goals and values, her body—for a higher good, namely the formation of a family. This mature self-giving to another ideally tends to conquer the selfishness that is in a person.

b. Marriage in the Military has Special Challenges.

A yound woman enters the military at a crucial time in her life. It is during this period that she normally makes far-reaching decisions regarding her life work, marriage or combining marriage and a career. Yet, at the very time she needs strong guidance, she is removed from her traditional sources of guidance—close friends, parents and church. In this new environment with its stresses and strains of readjustment the military woman can make some premature and improper decisions regarding the most important areas of her life. The instructor may choose to ask the class to describe problems of military living which have a bearing on making a life choice. For example, the civilian young woman does not normally face the emotional pains of loneliness, unaccustomed regimentation, adjustment to strange surroundings, nor the sudden confrontation with societies of different culture, and customs. Also her concept of the sacredness of marriage, the prior thoughful consideration that must be given to it, may be challenged by others.

The instructor ought to avoid generalizations on the subject of

marriage. He may find it useful to ask the class how many are married? Is it difficult to live on military pay? Some in the class will be planning marriage in the near-future. They especially *should* be kept in mind in the discussion. Then too, it is difficult to pass on one's own experiences and knowledge. The decision to marry during the first few years in the Army must be faced as a personal decision by the individual military woman. The decision will be made under the distinct and peculiar circumstances she alone faces. It often happens that two people meet on an army post, fall in love and marry. They live on post or in a nearby community. But they are living away from both sets of parents and relatives. This raises an interesting discussion point. In the past newly-weds settled near their families and received and gave help and support as needed. In emergencies, the family was closeby. Today, the family must, in a sense, be self sufficent. What are the pros and cons of the old and the new way of family living? It would be well for the instructor to discuss the problems that most young people will face in making a decision to marry. This discussion should lead each person to ask herself, "what is the right thing for me to do while in the military with this particular man, under these distinct circumstances."

Some problem areas could be a: career woman marrying a civilian who doesn't want to travel because of his work, or while overseas, marrying a civilian and have him rejected by the family because he is a foreigner, a military husband getting a hardship tour, nonavailability of housing on post or off post at a great distance etc. The civilian community may be friendly or may be hostile to military people who seem like transients.

If the military assignment prevents the couple living together, are they like other married couples only in the sense of being legally married? Are they really sharing a life together, providing resources and fulfilling the needs of one another, sexual interaction, altruistic support and the establishment of a family? Also the rank structure may limit interaction with other families. Frequent field duty can cause problems.

Family separation can cause difficulties. A married woman can get lonely, bored and may start dating merely as a social activity. This can lead to feelings of guilt, disloyalty or frustration. The married women in the group should be encouraged to share their experiences and the problems they have met.

When the couple are reunited after a period of separation, they may find that they have changed. Psychologists point out that people change rapidly between 18 and 20; that there are enormous personality changes between late teens to early twenties. This could mean that the romantic attraction of their earlier love vanishes and each seems a stranger to one another. More important, the experiences each has known in her absence from her husband may have been among the most significant experiences of her life; and their effect may be to create feelings of distance and incompatibility. What does the class think of the idea of a formal or solemn engagement rather than marriage for those not planning a career in the military?

c. Modern Married Life is Taking on a New Shape, Uniquely Conformed to the American Scene.

Today's American family life is not an imported version of Euro-

pean or African or Asian family life. It is becoming distinctly and indigenously American and is quite unlike any other family on earth. Marriage is no longer what it was, at least in the western world. Once it was part of a fixed structure in a fixed society, the married couple being a unit in a tight social and economic pattern involving parents, grandparents, relatives and the surrounding community itself. A marriage was tied into all sorts of relationships with all of these. There was little privacy, independence or mobility. But all of that has changed. Today's family may have a differennce of religion, race, culture. It may move more rapidly up and down the social and economic ladder more than in our parents and grandparents time when life was more static. What has caused American family life to change? Are mobility and city living the only factors? Has science replaced religion in setting standards for family life? Is personal happiness at any price, too major a good? Have we blurred the proper differences between men and women between parents and children?

Today's family often has no relatives closer than a plane-trip away. The influence, concern of older people such as grandparents, is often missing. We seldom ever hear mother-in-law jokes today. In other culture three and four generations live together or in the same community. Today's family must depend exclusively on its own resources to settle interpersonal misunderstandings, financial problems, sickness and loneliness. To a great extent, it is *their* wedding and *their* married life. Are there any advantages living near relatives? Any disadvantages?

Today's family is a "pick up and go" family. More than one out of six families lived in a different county in the sixties from the county where they were living in the fifties. We are a nation on wheels. (What effects does frequent changing of schools and making new friends have on the children?

Another aspect worth discussing is that parental obligations are largely over after 25 years of marriage which means the adjustment of reverting to a long husband-wife relationship must be made while the couple are still relatively young.

A high premium is put on comforts, luxuries. This often requires moonlighting fathers and working mothers. (Does the class have any ideas on the pros and cons of moonlighting? Does it affect the father's relationship with the children?

(1) *In modern marriage the roles of husband and wife have changed.*

There is an old German expression which summarized the areas of accomplishment of an ideal wife, "the kitchen, the children, the Church." How does it fit into the modern concept of marriage? Also the contribution of each partner to the marriage has changed. For example, there is less confident talk of the husband being the "head," the wife the "heart" of the family, of the man being the wage earner and his wife the homemaker. The respective roles are changing. This is an added reason for continuing communication being so essential and for a spirit of cooperation.

The drive towards sexual equality has confused the roles of men and women. Women have achieved greater freedom and broader range

of choices than marriage, home and children. Many husbands and wives are competing for equal status in decisionmaking. The once clear roles are criss-crossing. A cause of marital conflict can be a working wife. The question of the wife working after marriage should be thoroughly discussed along with the related question of the management of money. The use of money is one of the principal causes of arguments in marriage. If his wife continues to work after marriage, will the husband feel he is failing as the breadwinner? Some men count on their wives working so as to supplement the family or to put them through college. How does the class feel about this? Another possible problem area is whether the working wife has two jobs, her career and the housework.

A related aspect of modern marriage is that it is person oriented. It has become a prime means for seeking personal happiness, satisfaction and companionship. Primary or social ends are subordinated to personal ends. Further, since each modern family has been cut loose from predetermined economic and social roles and role expectations, each couple is free to mature in its own unique way, to develop its own life style. Less and less will any external authority be able, in fact or in right, to lay down laws for it. The discussion leader may wish to raise the question, to what authorities should the family listen? Should there be any limits to their independence?

(2) *Divorce is accepted by many as a solution to marital failure.*

Some stay together for the sake of the children. Many members of the class will approve of divorce. The instructor might choose to explore the idea that divorce isn't always the answer. Without thinking, some in the class will say, if it doesn't work, get a divorce. What effect does divorce have on the children? Should marriage counseling be required before the courts grant a divorce? etc. An interesting discussion can be had on the ideas, is pregnancy a valid reason for marriage and to the fathers marry because of the pregnancy with the plan of divorce some months later?

d. Married Love has Many Meanings.

(1) One of the essential elements in marriage is genuine love. The psychologists tell us that we were born to love and to be loved. What a world of content the work "love" has. It is used to describe things from the sublime to the ridiculous. Listing on the blackboard the various indications of true love may help the class to clarify their thinking about it. The instructor may choose to outline the traditional meanings of love (libido, philia, eros, and agape) as a structure for discussing the various aspects of love. "Love and Will" by Rollo May may be helpful here. One aspect of love, for example, is making the other person the center of one's life. Love means, suffering, sacrificing, working for the beloved. For example, we speak of a soldier, firemen sacrificing their lives for others. "Rome was not built in a day," says the proverb nor does a successful marriage result from the marriage ceremony. A happy marriage is a process of growing in serving love.

Married love results from much self-examination, thinking, reading, self sacrifice for others. It has to be worked at. A vocation to marriage is a call to love one another as you have been loved. (The instructor ought to raise the question and encourage wide discussion on the lack of

love in many homes. Some women as children experienced token love and so may not think of themselves as lovable. They may have trouble giving and receiving love. A free wheeling discussion may help them to cope with this lack and to compensate for it.)

True love shows itself in giving rather than receiving. A philosopher said to put love where it doesn't exist and you will take out love. This idea of serving love can be new to someone who has only experienced selfishness and exploitation.

Serving love sees the other members of the family with their faults and difficulties, but also in their basic goodness and possibilities of growth. Paul in writing to the Corinthian community said that "love is patient and kind; love is not jealous or conceited or proud; love is not ill-mannered, or selfish, or irritable; love does not keep a record of wrongs; love is not happy with evil, but is happy with the truth. Love never gives up; its faith, hope and patience never fail."

In discussing love as serving, self-sacrificing, we ought not to forget there is a place for self-love, self-realization and development in marriage. Furthermore, self-love and selfishness are different. (cf Erick Fromm, "The Art of Loving".)

(2) *Physical love is a beautiful necessary part of marriage.*

But unfortunately physical sex has been distorted. The "Playboy" philosophy, advocating pleasure as a way of life, sex outside of marriage can attract the thoughtless. What is the role of women in this way of life? There is talk *of equality* but in practice men are a lot more equal. In this modern hedonism, a beautiful woman is simply a status symbol. She is not more or less important that the sleekest sports car or most expensive bottle of scotch. A woman becomes depersonalized, an object for man's pleasure. Dr. Evelyn Duvall in "Sex and Youth" writes "The use of a woman as an animal called a bunny is blasphemous. And to take a full half of the human race, the women out of which the next generation comes, and insist that they are to be used seductively as playthings, as the basis of titillation rather than respected as persons is the ultimate blasphemy." (Also cf "Life" magazine Oct 29, 1965.) Sex has thus become a sales medium in the business and entertainment worlds. This attitude ignores or minimizes the emotional, psychological and spiritual realities associated with sexual expression and the result is a stunted immature view of sex in human life. There are signs that many young people are rejecting sex without a deep personal relationship. They want to be treated as persons, not things.

3. Review

One of the most important factors in marriage is the determination that it will last. A successful marriage is a dynamic, growing relationship in which the personalities of the couple continue to mature and in which they help their children become worthwhile individuals. Like all careers, it must be prepared for and the better the preparation, the greater the chance of success.

SUGGESTED READING

Lepp, Ignace, *The Psychology of Loving,* N.Y. Mentor—Omega Press, 1965.

Stewart, Charles W. *The Minister as Marriage Counselor,* N.Y. Abingdon Press, 1961.

May, Rollo, *Love and Will,* N.Y. Norton and Company, 1968.

Duvall, Evelyn M., *Why Wait Until Marriage?* N.Y. Association Press, 1965.

Powell, John, *Why Am I Afraid to Love?* Chicago, Illinois, Argus Press 1967.

Fromm, Erich, *The Art of Loving,* N.Y., Harper and Row, 1956.

Popenoe, Paul and Disney, Dorothy, *Can This Marriage Be Saved,* N.Y. Macmillan Company, 1960.

MARRIAGE AND THE MILITARY WOMAN

Section C. LESSON PLAN

Before preparing the Lesson Plan review NOTES FOR THE INSTRUCTOR in the Foreword, paragraph 4 "Methods of Instruction" and paragraph 5 "Preparation of Lesson Plans."

GUIDANCE FOR THE INSTRUCTOR

This discussion of marriage is set in a broad context of ideas, expectations, and experience. The instructor should be prepared to deal with a variety of attitudes on marriage, representing the whole spectrum from extremely conservative and traditional, to avant-garde. He should insure that all points of view are given a respectful and thoughtful hearing. He should feel free to make his own ideas known, indeed, as a responsible instructor he must.

Among other points, the instructor should emphasize that a successful and happy marriage does not just happen, that it requires *hard* work. He should also stress the need for preparation for marriage. Review paragraph 8, "Instructor Attitudes," under NOTES FOR THE INSTRUCTOR in the Foreword.

LESSON PLAN

INSTRUCTIONAL UNIT: Marriage and The Military Woman.

TYPE: To be determined by the instructor.

TIME ALLOTTED: 50 minutes.

CLASSES PRESENTED TO: All personnel; mandatory attendance as required by regulation.

TOOLS, EQUIPMENT, and MATERIALS: 16mm projector, overhead projector, chalkboard.

PERSONNEL: One instructor and one projectionist.

INSTRUCTIONAL AIDS: TF 16–4282, "To Be Married," T (GTA) 16–5–3.

REFERENCES: DA Pam 165–10, DA Pam 108–1.

STUDY ASSIGNMENTS: None.

STUDENT UNIFORM AND EQUIPMENT: Duty uniform.

TROOP REQUIREMENTS: None.

TRANSPORTATION REQUIREMENTS: Vehicle for transportation of equipment and materials.

1. Introduction

(15 minutes)

a. Objective. To help the student re-examine her attitudes and ideas about marriage in light of current trends, know principles, and generally accepted values.

b. Reasons.

(1) Marriage is one of the most intimate and yet complicated relationships in life.

(2) The happiness and well-being of individuals and the Nation depend upon the preparation for marriage and the efforts made to grow during the years of married life.

c. Procedure.

(1) Announce classroom procedure.

(2) Introduce the topic (see Introduction, Section B).

(3) Use the film synopsis in Section D to introduce and show the film, *To Be Married.*

2. Explanation

(30 minutes)

(*Note to instructor.* The vu-graphs may or may not be used as needed to aid in stimulating discussion on this topic.)

a. Adjustment to a Masculine Society.

(1) A world predominately male.

(2) Equality of opportunity.

(3) Equality versus similarity.

b. Essential Qualities of Being a Woman.

(1) Being womanly.

(2) Habits and manners.

(3) Service to others.

c. Role of the Woman in the Military.

(1) Her cultural role.

(2) Her military role.

3. Review

(5 minutes)

Summary of discussion and points of view of the class. (See Review, Section B.)

MARRIAGE AND THE MILITARY WOMAN

Section D. INSTRUCTIONAL AIDS

1. Film Synopsis TF 16–4282, "To Be Married."

This film consists of live interviews, mostly with youth, reinforced by a series of short episodes employing exciting visual techniques which the young identify with easily. An attempt has been made to present different points of view on the wedding ceremony, the importance of children, society's role, fulfillment of self or concern for the other and many more. Parental example comes through as a strong formative element. A few statements from adults add a different perspective and broaden the range of attitudes. A certain amount of counterbalancing is employed. An outdoor nature wedding is shown and also the more traditional church ceremony. The young family is shown a few years after the wedding and compared to "the day of the wedding." A breakfast argument over coffee in the kitchen is set off against the romantic TV dinner by candlelight with makeshift furniture.

2. How to Use This Film

(*Note.* For additional ideas see Learning Activity Suggestion.)

This film emphasizes the day of the wedding and the few years of marriage. Remember that tradition and culture help to mold society's expectations in the legal, social, and moral aspects of marriage; therefore, the instructor should be prepared for a great divergence of opinions from the class. Some of the topics for discussion that relate to this film as the general subject of marriage are:

a. Adjustments in the first year.

b. Children: when? how many?

c. Age to marry.

d. Career wives.

e. Infidelity.

f. "Living together" before marriage.

g. Pre-marital sex vs. virginity.

h. Incompatibility, wedding day, honeymoon.

i. Communication.

j. Sharing goals, attitudes, values.

k. Description to the "ideal" marriage.

l. Why do people marry? convention? children? sex? companionship?

m. Growing together yet remaining separate identities.

n. Causes of divorce.

o. Describe a good marriage after 10 years, 25 years, 50 years.

p. Are single people at a disadvantage in today's American society?

q. Does society expect husband and wife to assume certain roles?

r. Is equality in marriage a fiction?

3. Training Aids

Note. Available as vu-graphs, T(GTA) 16–5–3, at the Women's Army Corps Training Center, Fort McClellan, Alabama.

Number 1. Title Chart.

Shows two wedding bands interlocked.

Number 2.

Shows the outline of two figures, a male and a female, sitting at a table holding hands. This piece of artwork is designed to suggest that a part of the preparation for marriage is to establish adequate interpersonal communication patterns.

Number 3.

Pictures a male and female form standing with a barrier between them. In the picture can be seen pieces of a military uniform. This vu-graph can be used to underscore the point that some of the elements inherent to life in the military may present unique difficulties in marriage. Marriage in the military is unique.

Number 4.

A traditional wedding cake is shown with the figures of a bride and groom on top. Shown in outline behind the cake are the figures of a man and woman. The piece of artwork is intended to help provoke discussion concerning the changes taking place in married life.

Number 5.

Two pairs of hands are shown reaching out to each other. This scene may be used to underscore the idea that happiness in marriage does not "just happen," it must reach out, giving and receiving, to establish the kind of marriage that will bring fulfillment and contentment to them both.

4. Chalkboard Suggestion

If it is necessary or desired to use only a chalkboard as an aid in the presentation of this topic, the instructor should refer to the visuals as the basis of his chalkboard presentation.

5. Learning Activity Suggestion

The instructor may wish to have a double showing of the film with response and discussion coming between the two showings. The audience could be "primed" by such questions as; Is marriage forever? Are the legalities important? Can marriage change a person? How much are your ideas the result of your parents' influence? Or perhaps the instructor would prefer to prepare a short True-False, Multiple Choice or Completion Test. Just enough to pique their curiosity. Another technique would be to tape the group's discussion and play it back as the sound-track while showing the film the second time with the audio turned off. Records, poetry readings and essays can also be developed as alternates to the film's statements.

CHAPTER IV

MATURITY AND THE MILITARY WOMAN

Section A. OUTLINE

DISCUSSION THEME
Maturity is a process of growth towards becoming a more positive person.

TEACHING POINTS
1. Maturity doesn't exclude attractiveness.
2. Age and maturity are not synonomous.
3. Maturity can be developed.
4. A mature woman accepts her femininity.
5. Some people only seem to be mature.
6. Nondomestic women also need maturity.
7. Maturity involves morality.

1. Introduction

We often classify people as being mature or immature. But in reality, all of life is a process of acting responsibly at each stage of life. To become more mature requires a continuing effort to have reason rather than feeling or whim predominate in our lives. Mature behavior is what is appropriate to one's age.

2. Explanation

a. Maturity Does Not Exclude Attractiveness.

Question: Are women attracted to mature men while mature women lose their attractiveness?

Discuss: Attractiveness exists with maturity.

b. Age and Maturity are Not Synonomous.

Question: Is there a connection between age and maturity?

Discuss: Maturity doesn't necessarily increase with age.

c. Maturity Can Be developed.

Question: Does maturity just happen?

Discuss: Maturity comes with experience and education.

d. Maturity is Indicated by the Acceptance of One's Femininity.

Question: Do some women seem to reject their femaleness?

Discuss: A mature person accepts herself.

e. Some People Only Seem to be Mature.

Question: How can you tell the difference between real maturity and some hang-up?

Discuss: There are ways of detecting false maturity.

f. Nondomestic Women Also Need Maturity.

Question: What is the value of maturity for the nondomestic woman?

Discuss: Most women are nondomestic for a short or long time.

g. Maturity Involves Morality.

Question: What sort of moral question is tied up in maturity?

Discussion: A mature person can assume responsibility for decisions.

3. Review

The patterns of maturity are seen in the ability to go out to others in their need to assume responsibility for oneself and others, to set realistic goals and work towards them, to distinguish between the tinsel and the real thing. Maturity is a continuing process.

MATURITY AND THE MILITARY WOMAN

Section B. INSTRUCTOR'S RESOURCE MATERIAL

1. Introduction

This topic is intended to help the military woman understand that becoming a mature person requires a number of things, such as self-knowledge and self-discipline.

If you write the word immature on the blackboard, most of the class will feel it does not apply to them. Everyone resents being called immature. A writer said that some American women lack maturity and so don't have a proper sense of values. For this reason, they are unhappy.

2. Explanation

There are many ways in which discussion can be started and maintained on this subject and the questions we suggest are only a few of many which might come from the instructor or the class. The instructor might in fact choose to deal with such questions as he finds pertinent to this particular group of women. His own experience and reading in the literature on women may suggest more suitable discussion points. "Why Wait Until Marriage" by Duvall and similar material will provide information on the ever pressing need for a mature approach to sex and marriage. If you choose questions similar to those in this pamphlet, it may be helpful to consider the following discussions.

a. Mature People are Attractive.

We choose the question "Are women attracted to mature men" purposely as a discussion starter because it does not home right in on the distinction which should be made between age and maturity. Rather it starts where the girls are, in a confusion of values. The public media often treats them as sex symbols to sell everything from cars to cigars. To some others beautiful women are "Playboy" Bunnies, a male status symbol, in the same class as a good bottle of liquor or a sleek sports car. In this discussion starter, there is an unwarranted assertion of the idea that women fade rapidly from age 25 on. The instructor may find the following ideas useful to promotion of thoughful discussion.

An attractive woman is more than an attractive body. Considering the world of meaning in the word, is it not true to say that you cannot love a body but only a person? An attractive woman is a caring, sharing person, who can assume responsibility and work well with others. She is generous with time and effort to those needing her. The discussion may bring out the fact that while most women may choose domestic life as their vocation, individuals may choose social and political life to exercise their talents. In the home or in public life their attractiveness will grow as they mature. To make their proper contribution, continuing education and development will be necessary in the areas we will discuss.

b. Maturity is Indicated Physically.

It is attained by a process of physical development and the person does little about it. Physically a girl becomes a woman and can be the bearer

of future generations. Probably because of their affinity to life, many women have been true to nature and have been prominent in the struggle to preserve our natural resources. A woman acts maturely when she maintains her physical health. Children don't like visits to doctors and dentists because it might hurt—for adults to act the same way, indicates immaturity and irresponsibility.

The instructor could raise the question that if women mature earlier than men, what are the consequences? For example, does the class feel that many men, while completing their education, date for companionship but that the more physically mature and stable women, conscious of the passing years, are looking for a husband? It is worth stressing that while the years will physically take their toll, an attractive personality can keep on growing. Character, convictions, moral standards, sense of values, are concepts that enter here.

c. Age and Maturity Are Not Identical.

While this idea may not come up here or even at all, it is an important idea since the whole question of maturity seems to slide inevitably into a psychological study. There is no age requirement for the exercise of maturity. A woman can be mature at any age but a lack of it often means that the individual has failed to make progress emotionally in step with physical and intellectual growth.

There is a provocative expression, "Act your age." Some people become fixated or are forced by social pressure, styles, to act, dress, speak in terms more appropriate to stages of development they should have left behind. They are acting immaturely by not accepting themselves at the stage of life, of physical and mental development, they are at. They are living in the "golden days, days of youth and love" like Romberg's "Student Prince." It is interesting that children always play at being adults, not at being younger.

Further thoughts on maturity in relation to age are the following: As we grow older our bodies change. Physical beauty and strength may decrease. The public media stresses youthfulness. Someone said Americans want to live long and die young. On the other hand, more ancient cultures reverence older poeple and associate wisdom and prudence with advancing age. Only a foolish person would emphasize physical beauty at the expense of developing the rest of the person. As the expression has it, beauty is only skin deep.

Intelligent men want intelligent companions with interests, knowledge, emotional balance, as well as being physically attractive.

d. Maturity Can Be Developed.

Someone in the class may question whether maturity just happens, you are born mature, or that it can be acquired and increased? Still there is the matter of learning from experiences, grasping insights, recalling bad results, the experiences of others etc. These can help people become what their age and background indicate they should be. Another element in growth in maturity is profitting from the past, from the experiences of others. A maturing person is aware of the wisdom, the heritage and values of the past. The outstanding women of the past and their accomplishments are worth recalling and emulating. The instructor could

point out that we are the recipients of the past and its successes and failures. For a woman to understand the present age, she has to look into the past, for the past continues into the present. An idea worth exploring is that what a woman will be in the future depends on what she is today and what she is doing. Another way of expressing the same idea is the expression that "the child is father to the man."

This train of thought leads to the idea, how can we learn about the past and profit from it? Continuing education is one of the ways. The post library, education center, and the off post cultural activities are some of the opportunities to make life more enjoyable and fruitful. Military life includes transfers to other parts of the country and overseas. Continuing education includes being open to new ideas, other cultures and ways of life. Only a foolish person expects other countries to be carbon copies of America. The people we live and work with, can also teach us much. There is an expression that every man is my master in so far as he can teach me something.

e. Accepting Oneself is Part of Maturity.

How does the class react to the accusation that women "ape" men when they wear dungarees and blouses and don't wear make-up? The instructor might choose to raise the question of unisex clothes, etc. Physical, biological chemical processes do influence personality and result in a certain way of looking at life. And so a mature woman takes pride in herself as a woman and cultivates those things that add to her femininity. Those women that talk and act in a womanly fashion seem to be more attractive to men. Perhaps it is a case of opposites attracting one another.

The alert woman is aware of the recent developments in the area of women's rights. Research will recover the achievements of women in the past. The past deeds should be like stepping stones to the future. But unless a woman is continuing her growth emotionally and intellectually, she will be left behind in this fast moving world.

The class may wish to explore the role of women in the military. Can they be real persons? Is it difficult to keep their femininity? Do some feel inferior being Wacs?

To accept oneself, it is necessary to know oneself. A maturing person keeps on trying to understand herself, the reasons for her actions. This self-knowledge must be coupled with self-love and self-acceptance. "Love your neighbor as yourself" has little significance for a person who has not yet learned to love herself. In discussing self-knowledge and self-acceptance, the words of a familiar prayer come to mind. "O Lord, help me to change the things that need to be changed, the courage to accept the things I cannot change and the prudence to know the difference."

The class may suggest some avenues to growth in self-knowledge and self-acceptance. For example Benjamin Franklin used to concentrate on practicing a particular virtue or illuminating a fault by keeping a daily accounting. A true friend who is observant can help us learn more about ourselves.

Part of self-knowledge is understanding and accepting one's emotions and feelings. A woman is not a pure intellect, but a person who experiences emotions, love, fear, joy, anger, and sorrow. They are powerful.

A mature person can express her emotions as well as control them. She is capable of loving another person through a long lifetime nor is she ashamed of being afraid. She does not succumb to terror, rage or intense but temporary crushes. It might be advantageous to mention famous men and women who never reached their full potential because they were slaves to their passions or impulses. We are all the losers because of these personal failures.

Self-knowledge should lead to self-respect. A person who respects herself has a sense of proportion about her weaknesses and her strengths. Because she can calmly accept herself, others also accept her. She produces. She gets satisfaction from work as well as from varied interests and activities.

f. Some People Only Seem to be Mature.

One of the reasons why maturity does not have a completely positive connotation is that some pose as mature people in ways that annoy and trouble us. They dogmatize, disparage and make demands based not on real maturity but on institutional positions or simply on hang-ups they have personally. Affecting the wisdom and experience of the ages, they make claims for their particular viewpoints and often do more harm than good. Fortunately there are ways of detecting the real from the false and these are in the area of humanity. It can be said of a mature person that nothing human is foreign to her. Any egotism or selfishness has been found and conquered.

Related to her acceptance of her feminity is woman's service to others. Psychiatrists call it "essential feminine altruism." This regard for the service of others has its roots in woman's maternal instinct. On its deepest level it is a need to give the best of herself to her family and friends, to those who need her. Of a woman it probably was said, "Put love where there is no love and you will take out love." The military uniform itself symbolizes service to the nation. Even the expression, "she is in the service" indicates much.

A mature woman has goals in life and assists others in formulating and reaching theirs. Someone in the class may point out that traditionally women have selected vocations of service where a personal touch is needed. They have dedicated themselves to forming and teaching future generations, to nursing, medicine, and social work to being a mother. These are vocations that require a love for people and a desire to help them. The instructor may wish to discuss the various opportunities for helping others in the immediate vicinity during off duty hours.

Another signpost of maturity is having a sense of responsibility. Responsibility means responding to someone, to their needs and wants. The instructor may choose to rephrase the question, "What responsibilities does friendship entail?" A well-adjusted adult has developed friendships with many people. True friendships are necessary in the military when most women are living away from their families. Worthwhile friendships just don't happen. To have friends, you must be a friend. Generosity and empathy are some of the ingredients. What are some of the other qualities of true friendship? Also could we say that women personalize a project while men, very often, are concerned with the mechanics of a project? Women are more interested in the people involved.

For example, when a boy cuts his leg, his father will apply a bandaid. So will his mother—but will add a kiss. The father fixes a cut. The mother, a person.

A mature woman is decisive enough to make decisions for herself and others and is big enough to receive the praise or blame.

g. Nondomestic Women also Need Maturity.

Your students will probably want to consider that women who have chosen even for a short time, to carve out a career in education, social work, or the Army have a special interest in maturity. The values which maturity gives are clearly observed in certain women who have been especially successful. Among them are insight, a sixth sense about the characters of others, and a lack of fear in new situations. Compassion and empathy are seen in the many advances in humanitarianism which have been the work of selfless dedicated women. The instructor may choose to bring out the humanizing role women have played in caring for the poor and aged, the mentally sick. Research is bringing out the role of women in factories, in lessening labor tensions. The presence of women strengthened the case for safety devices to prevent industrial accidents. Some one may point out the need for self mastery in a maturing military women now that fewer checks and regulations are being imposed from above. With the increased freedom comes the need to act responsibly so that time and talents are not wasted. Writing on the blackboard such expressions as the challenge of empty spaces, "to kill time," "to fill every minute with sixty second distance run," may stimulate an awareness that time and talents are like commodities for use or misuse.

h. Maturity Involves Morality.

You will undoubtedly find that the question of morality and ethics will be raised by the suggested questions. It is listed here separately so that you can prepare to handle it. Young people are looking for some discussion of values and such discussions always involve a search for the basis of the values. Moreover the proliferation of problems among young people in regard to drugs, sex, attitudes towards authority—as well as the increase in suicide among the young—ought to tell us something of the need for some ethical standards and norms. Preaching to them about old time religion and moral standards will alienate them. They must be helped to arrive the proper values for themselves.

The gist of the matter is the ability maturity gives to assume responsibility for decisions and the actions flowing from those decisions. In the first place a person must be encouraged to develop a code of ethics and values which are worthy of her best efforts and to which she can commit her life. Unfortunately many young people are ignorant of the fact and they seem to reject "old" concepts. They ought to be encouraged to profit from the accumulated wisdom and experience of the past. The ethical values that motivated and strengthened the outstanding women of the past are still valid. Human nature has not fundamentally changed. Today's questions and difficulties are often a case of old problems with new labels.

3. Review

Somewhere it is written that the level of any civilization is deter-

mined and measured by the quality of the women who inhabit it. Someone in the class may recall the idea that behind every great man stands a woman. Modern women are taking an increasingly active part in social, political and church life. Their growing responsibilities and opportunities require greater maturity and development. This commitment to excellence means looking into the past in order to improve the present. It means an openness to change, to new ideas, to those who can teach me. In a sense this discussion might be called "How to be happy while growing."

MATURITY AND THE MILITARY WOMAN

Section C. LESSON PLAN

Before preparing the Lesson Plan review NOTES FOR THE INSTRUCTOR in the Foreword, paragraph 4, "Methods of Instruction" and paragraph 5 "Preparation of Lesson Plans."

GUIDANCE FOR THE INSTRUCTOR

The instructor should concentrate on exploring what "maturity" means to different people. He should keep in mind that maturity is difficult to define and that it is even more difficult to describe what is a mature course of action under given circumstances; it is almost defining what normalcy is. But there are some objective facts the instructor can point to as indices of maturity.

LESSON PLAN

INSTRUCTIONAL UNIT: Maturity and the Military Woman.

TYPE: To be determined by the instructor.

TIME ALLOTTED: 50 minutes.

CLASSES PRESENTED TO: All personnel; mandatory attendance as required by regulation.

TOOLS, EQUIPMENT, AND MATERIALS: 16mm projector, overhead projector, chalkboard.

PERSONNEL: One instructor and one projectionist.

INSTRUCTIONAL AIDS: TF 16–4283 "To Be In Love," T(GTA) 16–5–4.

REFERENCES: DA Pam 165–10, DA Pam 108–1.

STUDY ASSIGNMENTS: None.

STUDENT UNIFORM AND EQUIPMENT: Duty uniform.

TROOP REQUIREMENTS: None.

TRANSPORTATION REQUIREMENTS: Vehicle for transportation of equipment and materials.

1. Introduction

(15 minutes)

a. Objective. To help the individual learn more about what being a mature person means and use these insights in personal growth.

b. Reasons.

(1) Maturation is a process of growth.

(2) There are some objective facts that can help a person evaluate her own maturity.

c. Procedure.

(1) Announce classroom procedure.

(2) Introduce the topic (see Introduction, Section B).

(3) Use the film synopsis in Section D to introduce and show the film, To Be in Love.

Note. Student reaction to the film will be used to move into the main body of the discussion.

2. Explanation

(30 minutes)

(*Note to instructor.* Not all the vu-graphs provided must be used in one class session. Select those that serve your purposes best. You may choose to use none at all on some occasions.)

1. Maturity doesn't exclude attractiveness.
2. Age and maturity are not synonomous.
3. Maturity can be developed.
4. A mature woman accepts her feminity.
5. Some people only seem to be mature.
6. Nondomestic women also need maturity.
7. Maturity involves morality.

3. Review

(5 minutes)

Summary of discussion and points of view of the class. (See Review, Section B.)

MATURITY AND THE MILITARY WOMAN

Section D. INSTRUCTIONAL AIDS

1. Film Synopsis TF 16–4283 "To Be In Love"

Note. The instructor should keep in mind that the ability to enter into affectional relationships is an essential ingredient of maturity. He should emphasize the "to be in love condition" applies to more than an erotic feeling. Friendships and all deep personal relationships are based on love, therefore, this film should be viewed as applying to a wide variety of human involvements.

This film explores what it means to be in love with another person. Its scope is broader that the relationship of a man and a woman, and deals with all loving relationships. Some of the themes that are dealt with are: accepting love, first love, phoney love, physical love, conflicting loves, love of friendship, and openness about how one feels toward another. The purpose of the film is to trigger response to and discussion of something of great human significance: love.

How To Use This Film:

A brief introduction can "prime" an audience before viewing. Use true-false, multiple choice or completion questions such as:

It is true or false to say—
—love is strong as death?
—love never ends?
—love blocks out the other's faults?
—boys are insensitive to real love?
—love is a physical thing?
—love is boundless?

Some Key Quotations:

But when you come down to talking about that one love. You can't just fall in love, that's an accident. That can't happen I don't think. When you say, "I love you," you have to know the "I," and you have to know the "you" before you can really say it and before it really means something.

I guess with everyone, love is more or less like a religion. A celebration of two people.

And it's not the flower-child kind of love because in most cases that's kind of phoney. But it's another love that comes out of respect you know. Respecting someone as he is and as you know he can be.

If a person really loves you, if it's true love, then they're not going to ask you to change. They're going to accept you as what you are and what you can be.

You know, he can be the person you love, he can be your friend, he can be your lover and all of that. But he can't be turned into the only person you lean on, the only thing you live for.

I think love is very extensive. It's boundless. I really think that there's so many things you can find in love that you'll never know about. And you can't just say the fullest because there's so much you can give every time . . . just so much.

If you don't feel love then there can't be any love at all.

2. Training Aids

Note. Available as vu-graphs T(GTA) 16-5-4, at the Woman's Army Corps Training Center, Fort McClellan, Alabama.

Number 1. Title Chart.

Maturity and the Military Woman.

Number 2.

Shows the word "maturity" printed in very fancy style to indicate the stereotype of femininity. May be used to underscore the point that maturity doesn't exclude attractiveness.

Number 3.

An old fashion clock dressed to look like a woman is shown seated in a rocking chair. This piece of artwork can be used to reinforce the idea that age and maturity are not synonomous.

Number 4.

Depicts a scene from what could be a health or exercise salon. Many of the pieces of equipment are labeled in terms that deal with personal development. This vu-graph could be used to stimulate discussion about ways an individual can develop maturity.

Number 5.

Shows the two words "maturity" and "feminity" with last letter of each word "holding hands." This vu-graph is intended to suggest that maturity and femininity are connected, and that a mature woman will accept her femininity.

Number 6.

This vu-graph is a drawing of a woman's head. Her head is shown divided into sections labeled ego, altruism, selfishness, etc., with one section showing a large baby in a high-chair, crying. This artwork may be used to underscore the point that some people may only seem to be mature.

Number 7.

Shows a balance with "time" on one side and "talents" on the other. May be used to suggest that nondomestic women also need maturity.

Number 8.

Shows two words, "Morals" and "Ethics," with a large question mark behind them. This piece of artwork may be used to lead into a discussion about the relationship of maturity to morality.

3. Chalkboard Suggestion

If it is necessary or desired to use only a chalkboard as an aid in the presentation of this topic, the instructor should refer to the visuals as the basis for some stick-figure drawings he may wish to make. The instructor might also make a list of key words on the chalkboard, such as "morals," "ethics," "woman," "maturity," "femininity," and ask for reactions to each of these plus others the instructor may wish to use.

4. Learning Activity Suggestion

Read quotations from the sound track as listed in the film synopsis, and ask for the audience's views on what was said.

CHAPTER V

WOMEN'S SERVICE TO THE NATION

Section A. OUTLINE

DISCUSSION THEME

The most continuous American revolution is the American woman.

TEACHING POINTS

a. The Suffrage Revolution.
b. The Sexual Revolution.
c. The Revolution of Customs and Manners.
d. The Kitchen Revolution.
e. The Job Revolution.
f. Women in the Military Service.
g. Modern Parallels.

1. Introduction

The great achievements in the history of American reform movements have owed their success to a large extent to women. Many advancements in civil service, prison reform, public health, slum clearance, public education, and many other humanitarian causes, have been the work of inspired, dedicated women. Having been denied careers normally open to men, their energies were often focused on social protest and swept the men along as well. From the time of the pioneer the American woman has played a big part in achieving the American dream.

As the instructor approaches this session dealing with the contribution made by women to our Nation, it may be well for him to keep in mind the humanizing role played by the American woman. This role is so subtle that it may be easily overlooked. Do not neglect the importance of woman's impact on the moral values and ideals of the country. The instructor should also keep in mind that the history of women in our Nation has many parallels to that of Blacks.

2. Explanation

a. The Suffrage Revolution.

Question: Which rights won in the suffrage revolution are the most significant for today's woman?

Discuss: The constitutional guarantee of equality for all people was a long time coming for both Blacks and women.

b. The Sexual Revolution.

Question: Is there still a double standard of morality? If so, in what ways is it evident?

Discuss: The sexual revolution in America has asserted three freedoms: the freedom to break the formal codes; the freedom to diverge from the majority sexual patterns into personally chosen behavior; and, the freedom to lead a fully expressive sexual life in the pursuit of happiness.

c. The Revolution of Customs and Manners.

Question: Who really sets the standards of fashion and customs in our society today? Emily Post, Amy Vanderbilt, Christian Dior, Hollywood, the woman on the street?

d. The Kitchen Revolution.

Question: What mechanical devices of the technological age have helped change the life-style of women?

Discuss: Machines which relieved women of many of the burdens of hard-work and drudgery did not solve the problem of helping her find a fulfilling and satisfying life.

e. The Job Revolution.

Question: Is there any reason why we might not some day have a woman president? Would this be a good thing?

Discuss: No person should be excluded from any job simply on the basis of their sex.

f. Women in the Military Service.

Question: In what ways did the women of the 1940's contribute to their heritage in America?

Discuss: The Women's Army Corps is an assertion of the equality of women and men.

g. Modern Parallels.

Question: What is taking place today in the Women's Liberation Movement that is most significant?

Discuss: We need to affirm the dignity and value of all people, and work for social conditions that will be conducive to the pursuit of life, liberty, and happiness.

3. Review

There is an international social revolution of which women are an integral part. The present day female liberation movement is heir to a 120-year struggle by women for legal rights. In the first movement, women began fighting for the right of females to speak publicly for abolition of slavery. The cause of female rights and the abolition of slavery were closely linked. In countless ways women have influenced and served the nation as they have been involved in the struggle for their own rights.

WOMEN'S SERVICE TO THE NATION

Section B. INSTRUCTOR'S RESOURCE MATERIAL

1. Introduction

The great achievements in the history of American reform movements have owed their success to a large extent to women. Many advancements in civil service, prison reform, public health, slum clearance, public education, and many other humanitarian causes, have been the work of inspired, dedicated women. Having been denied careers normally open to men, their energies were often focused on social protest and swept the men along as well. Maria Lowell inflamed and sustained the antislavery radicalism of James Russell Lowell; Eleanor Roosevelt played an important part in American history by helping keep the power aspects of the New Deal in a humanitarian perspective. From the time of the pioneer the American woman has played a big part in achieving the American dream.

As the instructor approaches this session dealing with the contribution made by women to our nation, it may be well for him to keep in mind this humanizing role played by the American woman; a role so subtle that it may be easily overlooked. Nor can the instructor neglect the importance of woman's impact on the moral values and ideals of the country. Partly through her humanizing influence we are helped to be sensitive, compassionate people, even when countless influences mitigate against it. In a world that has a tendency to put "things" over people, and "power" over individual rights, women have often provided an influence that helped the men, and the entire policymaking mechanism, to keep perspective. Arnold Toynbee points out that in the Spartan state, the men were caught in the rigidity of overspecialization to arms, and in the end only women could adapt themselves to changing conditions. It has been suggested that in every culture the woman's concentration on child rearing and the family provides her with a kind of built-in insulation against cultural shocks which hit men quite hard.

The history of women in our Nation has many parallels to that of Blacks. With the exception of the Women's Rights Movement it is, like Black history, largely unwritten and unknown. We need to know much more about the women on plantations, on the lonely farms, in factories, schools and labor unions. Then it will be possible for us to rediscover our heroines, to better understand both the past and the present.

There are several ways you can approach the teaching of this class. One would be to lead the class into a discussion of well-known female personages in American history. This you may wish to do. However, in view of the fact that we believe most young women in your class will have certain questions in common to raise, and some commonality of concern, we suggest the following approach. Keep in mind the assumption made by the noted historian, Max Lerner—stated as the discussion theme—"THE MOST CONTINUOUS AMERICAN REVOLUTION IS THE AMERICAN WOMAN."

2. Explanation

a. The Suffrage Revolution.

The Women's rights movement had its beginning in the 1830's, a period of expanding democratic rights for white men. At first, however, it was not a self-conscious, independent movement. It had its immediate origins in another search for human rights—abolitionism.

The women in your class may not be aware of the connections between the antislavery movement and the fight for women's rights. It might be well to explain that because women were excluded from the antislavery societies in the towns of New England, in New York, and in Philadelphia, women formed their own societies, and thus had their first experience in organizing and public speaking.

Many women played important roles in the operation of the underground railway that required courage and ingenuity, but their entry into public affairs called for an exercising of prejudices deeply entrenched in themselves, as well as in the society. The latter was perhaps more taxing to them than physical danger. Except for Quakers, women did not speak in public. Following the example of two sisters from a North Carolina slave-holding family, Sarah and Angeline Grimke', who moved to Philadelphia, women began in large numbers to speak, to organize meetings, and to carry on petition drives. It was the identification that many women felt with the oppression of the slave that led to a more active demand for women's rights. One woman said: "The investigation of the rights of slaves have led me to better understanding of my own. I have found the antislavery cause to be the high school of morals in our land—the school in which human rights are more fully investigated, and better understood and taught, than any other."

Some members of your class may not be aware of the work by such heroic Black women as Harriet Tubman and Sojourner Truth. Both of these women transcended the traditional boundaries of their sex in their fight against slavery and in their work on the underground railroad.

The Women's Rights Movement had its roots in the movement for the abolition of slavery, but its official beginning was in 1848 when several hundred women and sympathetic men met at Seneca Falls, New York. The document that grew out of this meeting, the Seneca Falls Declaration of Rights and Sentiments, was strangely and eloquently reminiscent of the language of the Declaration of Independence.

"All men and women are created equal" was the battle cry of women who sought their rights. Wyoming was the first to enfranchise women in 1869, but it was not until August 26, 1920 that all women were enfranchised by passage of the 19th amendment to the Constitution. Susan B. Anthony was arrested in 1872 for casting a vote in the presidential election. The speech that follows was made by this famous suffragist in 1873: (the instructor might prepare one of the class to read this speech)

> "Friends and Fellow Citizens: I stand before you tonight under indictment for the alleged crime of having voted at the last presidential election, without having a lawful right to vote. It shall be my work this evening to prove to you that in thus voting, I not only committed no crime but instead,

simply exercised my citizen's rights, guaranteed to me and all United States citizens by the National Constitution, beyond the power of any State to deny.

"The preamble of the Federal Constitution says:

" 'We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.'

"It was we, the people, not we, the white male citizens; nor yet we, the male citizens; but we, the whole people, who formed the Union. And we formed it, not to give the blessings of liberty, but to secure them; not to the half of ourselves and the half of our posterity, but to the whole people—women as well as men. And it is a downright mockery to talk to women of their enjoyment of the blessings of liberty while they are denied the use of the only means of securing them provided by this democratic-republican government—the ballot.

"For any State to make sex a qualification that must ever result in the disfranchisement of one entire half of the people is to pass a bill of attainder, or an *ex post facto* law, and is therefore a violation of the supreme law of the land. By it the blessings of liberty are for ever withheld from women and their female posterity. To them this government has no just powers derived from the consent of the governed. To them this government is not a democracy. It is not a republic. It is an odious aristocracy; a hateful oligarchy of wealth, where the rich govern the poor. An oligarchy of learning where the educated govern the ignorant, or even an oligarchy of race, where the Saxon rules the African, might be endured; but this oligarchy of sex, which makes father, brothers, husbands and sons of the oligarchs over the mother and sisters, the wife and daughters of every household—which ordains all men sovereigns, all women subjects, carries dissension, discord and rebellion into every home of the nation.

"Webster, Worcester and Bouvier all define a citizen to be a person in the United States, entitled to vote and hold office. The only question left to be settled now is: Are women persons? And, I hardly believe any of our opponents will have the hardihood to say they are not. Being persons, then, women are citizens; and no State has a right to make any law, or to enforce any law, that shall abridge their privileges or immunities. Hence, every discrimination against women in the constitutions and laws of the several States is today null and void, precisely as is every one against negroes."

b. The Sexual Revolution.

The instructor may wish to stress that the sexual revolution has been directed against the double standard of morality and aimed to gain for women some of the same privileges of sexual expressiveness as the men had. Coming in the wake of the equal-rights movement, it was a phase of the revolt against victorianism.

The women in your class are probably aware that women have played a tremendous part in the sexual revolution with repercussions that affect our total American society.

In his epic volume, *Sexual Behavior in the Human Female,* Kinsey reported a far greater spread and variety in the forms and extent of sexual activity than had been assumed earlier.

America has become in many ways a sensual and a sexual society. The marks are evident in advertisements, picture magazines, movies, paperback books, musical comedies and TV programs. The cult of female legs and breasts may be noted by future historians as characteristic of

Americans. But as well as being the cause of this sexual emphasis, the American woman is also the victim.

Sexual revolt in America has asserted three freedoms: the freedom to break the formal codes; the freedom to diverge from the majority sexual patterns into personally chosen behavior; and, the freedom to lead a fully expressive sexual life in the pursuit of happiness. Women have said that they have, and will exercise the same freedom in these areas as men. The double-standard has been abolished. The sexual freedoms won in large measure by the efforts of women, are unlikely to be relinquished. There is a discernible attitude which insists upon directing these freedoms more and more into the channels of happiness, and, happiness is being redefined not in terms of success or material goods or power, but in terms of the broad personal expressiveness which includes sexual expressiveness.

Another aspect of the sexual revolution your class may wish to discuss is the matter of birth control, its legality and morality, for both married and single females. The instructor should be prepared to discuss the controversial subject of abortion and its implications for the well-being of any woman involved as well.

Keep in mind that a variety of women have been in the forefront of the fight to legalize abortion. This is only one part of their work in ridding the states of laws prohibiting artificial means of birth control. The rationale that it is woman's right to limit her own reproduction has been the battle cry of the woman's liberation movement. The sexual revolution as seen from the point of view of many women can be summed up as attempts for reform, liberalization, and modernization.

As a result of the sexual revolution the female acquired the right to choose her own mate. Medical science developed new efficient contraceptive measures which made pregnancy optional for her. Concurrently she made the discovery that she as well as her husband was capable of sexual gratification. These advances constituted a revolution which has unforeseeable meaning in every area of social economic, and personal life.

Although these opportunities and freedoms were won by crusading women and are recorded in our history as the "emancipation of woman," they were important to both sexes. The sexual revolution enables men and women to live and love and share responsibility as equals. Marriage for love is a union of equals who choose to join their lives for companionship and sharing in which each gives according to his abilities and takes according to his needs.

Some of the women in your class may feel that birth control has raised the value of conception by making it more than just a burdensome outcome of sexual intercourse. They may be of the opinion that unwanted children do not have to be an inescapable part of marriage, or unavoidable penalty for the physical need male and female have for each other. They may express the idea that pregnancy or fear of pregnancy does not have to blight the enjoyment of sexual love. In such a view children have become a value sought by husband and wife, not a duty imposed by nature and society. One of the strongest arguments for birth control used by holders of such views is that it allows sex for females at the time when they are most likely to conceive and when they are also most likely to have

a great deal of enjoyment. The instructor must be ready to deal with these propositions and to allow counter proposals to come forward.

Sexual attitudes throughout history in every culture have evolved from social, economic, and political necessity, often expressed through religion. The basic religious principles which animate man's spiritual and intellectual response to the mystery of life and the creation of life have not changed, but the customs which surround them have been revised as man's environment has altered. Throughout our civilization, changes in customs and the morality associated with the sexual aspect of marriage have been closely related to changes in the social and economic position of woman.

The sexual revolution has had implications for a change in attitudes to marriage and the family. Margaret Mead once defined the family as "a woman with a child and a man to look after her." Even though this may have been one of the primary reasons for marriage, it is no longer sufficient. It is now possible for a woman adequately to look after her child without help from her mate if she has to.

c. The Revolution of Customs and Manners.

The instructor may wish to take a look at the history of social change as he prepares for this class.

In America the revolution of morals was related to the revolution of manners, with women shedding their cumbersome garments and adopting formfitting clothes and revealing swimsuits, driving cars, piloting planes, serving in the military services, smoking cigarettes and drinking in public. This also may be called a reflection of a more general revolution that has to do with taste, customs, and mores.

The idealized social position of women in the 19th Century America was an elevated one; nowhere were they more honored and protected, nowhere more encouraged in their intellectual development, nowhere given wider scope for the employment of their talents and virtues. In matters of church and school, women often took the lead, and the experience of every boy with women teachers throughout his schooldays doubtless did much to confirm the respect with which he was taught to regard the opposite sex. On a working level women not only controlled education and religion but largely dictated the standards of literature and art and clothed culture so ostentatiously in feminine garb that the term itself came to have connotations of effeminacy.

Few societies in history have been as fashion conscious as the American, and there have been few in which styles and clothes have changed so often. Students of human society know that changing fashions are an index of the pace of social change within the society. Efforts have been made to trace the changing American societal trends by examining the modes of dress of its women. America produced in Thorstein Veblen's writings one of the originative theories of the relation of dress to society. He saw "dress as the expression of the pecuniary culture," especially in setting off those who don't have to work from those who do. He saw the modern woman as a prime exhibit of "conspicuous wastes" and "pecuniary emulation" on the part of her husband.

The society which produces changing fashions must itself be changing, and the transformation of the middle class has constituted the

crucial class change in America. Dressing becomes for the American woman at once an expression of status and a form of creativeness.

Moving, steadily, despite occasional retrogressions, toward freedom of dress, the American woman, however, fails to be a free agent. She responds to the tribal compulsions that move in waves of tendency. The American woman lives in the ever-recurring hope that a change in her silhouette can achieve the miracle of a change in her lift cycle or life destiny. The woman is the more ready to accept the gyrations of fashion because she half hopes they will compensate for what she has missed in life.

The creative role is in the culture and in the woman herself. If American women are birds of plumage, they have a special assurance in the knowledge that the resources of the consumer's culture are at their command.

d. The Kitchen Revolution.

Equally revolutionary was the emancipation of woman ushered in by the typewriter, the telephone exchange, and a hundred labor-saving devices, dramatized by the vote, and guaranteed by birth control. Her new status and opportunities worked a profound change in the size of the family, the character of the home, and the nature of economy and culture.

Twentieth-century America, even more than the 19th century, seems to be a woman's country. Women run the schools and the churches, they determine what will appear in the magazines and the movies and what will be heard over the radio. As many girls as boys attend college, and women make their way successfully into almost every profession. As women spend most of the money, the bulk of advertisements are addressed to them, and advertisers find it advisable to introduce the feminine motive even, or especially, where they hope to attract men. Traditionally, women had ruled the home, but only in America did they design it, build it, furnish it, direct its activities and fix its standards.

In American folk history the pioneer woman is the heroine of the sagas of frontier endurance; but she was also the softening cultural influence in a harsh new environment, the link between the European amenities and the rough life of the frontier.

It is the middle-class woman and her teenage daughter, especially in the suburbs, who are America's typical consumers. The middle-class woman was a household drudge before the kitchen revolution, and the woman worker is still a factory operative or an office worker. The machine which lightened the burdens of the one, shut the second up to work under often dreary conditions. But it also brought new levels of social experience and personal expressiveness within the reach of both, while it dangled before their vision further levels that seemed always close and yet were out of reach. The American woman's creative role as consumer is a phase of her larger role as the organizer and transmitter of the culture. It is she who decides what the house will look like, what everyone will wear (including her husband), what schools the children will attend, what books will be bought.

e. The Job Revolution.

Since 1890 the number of women in the labor force has increased from one-sixth to more than a third of all women, and from a sixth to nearly a third of the labor force. The instructor should consider the fact the Women's Army Corps is an excellent example of the job revolution and it is a tremendous assertion of the qualification of women to do work once entirely done by men.

Although industry has lagged behind Federal Civil Service, which adopted the principle of equal pay for equal work in 1923, the picture is changing. Equal pay for equal work is now an accomplished fact in most jobs. Equality of pay is an effective way of maintaining male wage rates against the competition of cheaper female labor.

As we move into a society that is increasingly pushbutton oriented, the roles of the sexes may be changed in startling ways. In a technocratic age, female skills may be more in demand than male, and husband and wife may find it wise if not necessary to exchange certain traditional vocational functions. The physical reasons which originally caused the division of labor between the two sexes apply less and less. Today, when machines do most of the work, large muscles are not a necessity. In the opinion of some observers of cultural change it will one day be old-fashioned to speak of a "Woman's" or a "Man's" work or profession. Why is homemaking any more "feminine" than collecting tickets on a train, or driving a bus? While individual men and women may differ widely in aptitudes and abilities, they differ little along sexual lines in these respects. In some jobs that were once thought of as the exclusive domain of males, e.g., clerical work, actual employment of women has shown their superior performance. Industry has learned that women in general have superior mechanical and computational skills.

Three conflicts provided the occasions for women to move out of the home into the labor market. The Civil War gave them their first real opportunities due to the shortage of manpower. Both in the north and the south, women took over jobs normally performed by men. The manpower shortage caused by the two World Wars also gave women unparalleled opportunities to join the labor force. During World War I they left home for the office, replacing men in jobs once considered exclusively male. They drove busses and worked on farms as laborers, supervisors, and executives. This was their first real chance to prove they could compete with men in many fields. During World War II women went into the factories and invaded traditionally male strongholds in other walks of life.

f. Women in the Military Service.

The 20th century saw the advent of womanpower as a new dimension and force in nearly every facet of life. Freed by the Civil War and its aftermath from the traditional concept that woman's place was only in the home; spurred on by an intellectual stimulus that came from her new knowledge; and encouraged by industrialists to learn new techniques and skills, which it was learned women could do—often better and certainly more cheaply—than men, women of the 20th century made rapid strides in every facet of the "new age." In 1890, there were three million women in the US labor force; in 1900 nearly five million, by 1920 the number had increased to over eight million. One of the phenomena which brought millions of women from their homes into the offices, factories,

and even the Armed Forces, traditionally reserved for men only, was the experience of the two world wars of the 20th century.

In World War I, women volunteers did not have to brave the shocked reactions of their neighbors or the horrified opposition of officials as they did during the Civil War. The Government called women by the millions to leave their homes to work in Government offices, factories, transportation and communications services. It would take thick volumes to record all the examples of how women not only worked in what had been exclusively a man's world, but proved they had a right to a career there. Women showed that they had a right to an independent existence of their own.

Women participated in many civilian organizations connected with war work. Jane Delano, as head of the Red Cross Nursing Service, recruited nurses for the Army Nurse Corps, the Navy Nurse Corps, the United States Public Health Service, as well as for the Red Cross. In all, 20,000 of the 25,000 nurses who served in World War I were recruited by Miss Delano. Miss Delano died in Saveny, France, 15 April 1919, but not before she had been awarded the Distinguished Service Medal for her work. Five other women were awarded this high decoration for their work in World War I. Among them were Dr. Anna Howard Shaw, Chairman of the Women's Committee of the Council for National Defense; and Commander (later General) Evangeline Booth, head of the Salvation Army in the United States.

The enormous demands for manpower created by the war even made it necessary for the military to draw on womanpower for many jobs connected with the armed services. In the United States, 13,000 women served in enlisted status in the US Navy and the US Marine Corps. These women, known as Yeomanettes and Marinettes, received full military rank and status, including veterans' benefits. They were the first women in the United States to enjoy these privileges. The US Army employed thousands of women as contract civilians, and a few hundred of these served overseas as telephone operators with the American Expeditionary Force under General John J. Pershing.

In 1920, Congress recognized the great contribution women had made in World War I and their continuing importance to our national life by passing the 19th amendment to the Constitution granting women the right to vote. It had been a long and at many times a heartbreaking road since the first Women's Rights Convention held by a little group of determined women at Seneca Falls in northwestern New York in July 1848. Most of those who attended that Convention and who later gave their lives to the cause of woman suffrage had died; Lucretia Mott in 1880; Elizabeth Cady Stanton in 1902; Susan B. Anthony in 1906; Anna Howard Shaw in 1919. But from their efforts and the devoted service of women of all walks of life in the jobs that were at hand to do, both in peace and war, had at last come this recognition of women everywhere in the United States as citizens of full standing.

As the shadows of World War II deepened, many women's groups in the United States, remembering the service of women in World War I, demanded that American women be permitted to share in the preparations of the nation in defense of freedom and democracy. Mrs. Eleanor Roose-

velt, wife of the President, was in the forefront of those who were conscious of the great contribution women could make in the event of national emergency.

Another was Mrs. Edith Nourse Rogers, Congresswoman from Massachusetts. In 1941, Mrs. Rogers drafted a bill which would establish a Women's Army Auxiliary Corps "to make available to the national defense the knowledge, skill, and special training of the women of the nation." On 14 May 1942, with the nation at war, Congress passed this unprecedented legislation, and in July of the same year established its Navy counterpart, the Waves. Shortly thereafter, women's services were organized in the Marine Corps and Coast Guard. Although the American public was not accustomed to seeing its women in uniform, soon a report by representatives of 28 national women's organizations whose members were numbered in the millions would be saying: "The WAC are not only making a tremendous contribution to the war effort, but also a lasting contribution to women's place in our national life."

In July 1943, Congress recognized the value of the Women's Army Auxiliary Corps to the Army by passing legislation which made it the Women's Army Corps, a component of the Army of the United States. On August 5, as Colonel Oveta Culp Hobby, Director of the Corps, administered at the First WAC Training Center, Fort Des Moines Iowa, the oath which made thousands of young American women soldiers of the Army of the United States, she spoke about what the fighting men would have to do in the war. She told how many would have to give all of their life, others be maimed, blinded and invalids. Of the WAC, she then said: 'We shall not be called upon to give the things they give. We are called upon and we are needed to give our talents and our skills, insofar as we are able to work until the victory is won. We, too, shall do our best."

Without the work of women in the Armed Forces and in industry during World War II it is hard to imagine our winning the war. Colonel Hobby was prompted to say: "We cannot win a war with women alone. But without women, we can never win it."

Volumes could be written to relate the individual achievements of women in World War II.

g. Modern Parallels.

As the instructor has briefly reviewed women's contributions to our country, he should be aware of the large and important role that women have played. "Next to God," said Bovee, "man is indebted most to women, first for life itself and then for making that life worth living." Even in ancient Rome, Lucius Seneca (4 B.C.—A.D. 65) believed that women were men's equals because of their capacity for virtue, which is the only test for values. "Women," he said, "have the same inner force, the same capacity for nobleness."

Young women have carried culture, education and civilization like flaming torches into newly opened areas of our country and out into the world. They built the American family and home while the man built a house and earned a living. In modern public life, women show that they can be heads of corporations, banks, universities, and colleges, members of Congress and the Senate, Cabinet members and even as ambassadresses. In a word, they do so well in their tasks as to prompt Ashley Montague,

the well-known anthropologist, to say that they are a tribute to American men because the men of a nation receive the women they deserve.

3. Review

One can see these "revolutions" as a succession of liberating movements. They have come in semicyclical form, each of them with a recoil at the end which overlaps with the start of another cycle of liberation. They have come as part of a double thrust of aspiration, with the American women trying to be equal to the men and therefore like them, yet also to be themselves and find their own identities.

During the first quarter of this century the American woman strove for equal rights with men: having achieved them, she has spent the second quarter wondering about the result. The struggle for the vote, the right to hold and transfer property in her own name and to have legal control of her income, to go to the same colleges and professional schools as men, engaged the stubborn and persistent energies of a succession of women leaders.

The American woman is groping for a synthesis of her functions in her home, her community, and her job. Her central function remains that of creating a life style for herself and for the home in which she is life creator and life sustainer. She is learning that she need not lose functions simply because she has talents and because she aims at a productive life which will develop her interests and her inner resources. In using these talents she will not follow what the man does simply because of his prestige in a masculine society, but will seek through them to fulfill her own life style.

There is an international social revolution of which women are an integral part. The present day female liberation movement is heir to a 120-year struggle by women for legal rights. In the first movement, women began fighting for the right of females to speak publicly for abolition of slavery. The cause of female rights and the abolition of slavery were closely linked. The early feminists did not see the family as a repressive institution. They simply wanted men to share greater responsibility in supporting their families. It was because they saw alcohol as a threat to family solidarity that they became the force behind the temperance movement that eventually resulted in prohibition. In countless ways women have influenced and served the nation and set in motion trends that will change American society in years yet to come.

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WOMEN'S SERVICE TO THE NATION

Section C. LESSON PLAN

Before preparing the Lesson Plan review NOTES FOR THE INSTRUCTOR in the Foreword, paragraph 4 "Methods of Instruction" and paragraph 5 "Preparation of Lesson Plans."

GUIDANCE FOR THE INSTRUCTOR

As the instructor approaches this session dealing with the contribution made by women to our Nation, it may be well for him to keep in mind the humanizing role played by the American woman. This role is so subtle that it may be easily overlooked. Do not neglect the importance of woman's impact on the moral values and ideals of the country. The instructor should also keep in mind that the history of women in our Nation has many parallels to that of Blacks. Review paragraph 8, "Instructor Attitudes," under NOTES FOR THE INSTRUCTOR in the Foreword.

LESSON PLAN

INSTRUCTIONAL UNIT: Women's Service to the Nation.

TYPE: To be determined by the instructor.

TIME ALLOTTED: 50 minutes.

CLASSES PRESENTED TO: All personnel; mandatory attendance as required by regulation.

TOOLS, EQUIPMENT, AND MATERIALS: 16mm projector, overhead projector, chalkboard.

PERSONNEL: One instructor and one projectionist.

INSTRUCTIONAL AIDS: TF: "Society and the American Woman"; T(GTA) 16–5–5.

REFERENCES: DA Pam 165–10, DA Pam 108–1.

STUDY ASSIGNMENTS: None.

STUDENT UNIFORM AND EQUIPMENT: Duty uniform.

TROOP REQUIREMENTS: None.

TRANSPORTATION REQUIREMENTS: Vehicle for transportation of equipment and materials.

1. Introduction

(15 minutes)

a. Objective. To help the student gain greater understanding and appreciation for the part played by women in America.

b. Reasons.

(1) Women in America have experienced a revolution in many areas of their lives.

(2) The struggle for equal rights by women has had a relationship to the fight for freedom and equality of other minority peoples.

c. Procedure.

(1) Announce classroom procedure.

(2) Introduce the topic, (see Introduction, Section B.)

(3) Use the film synopsis in Section D to introduce and show the film.

2. Explanation

(30 minutes)

(*Note to instructor.* Select the vu-graphs that will best stimulate discussion. The use of transparencies is optional with the instructor.)

a. The suffrage revolution.

b. The sexual revolution.

c. The revolution of customs and manners.

d. The kitchen revolution.

e. The job revolution.

f. Women in the military service.

g. Modern parallels.

3. Review

(5 minutes)

Summary of discussion and points of view of the class. (See Review, Section B.)

WOMEN'S SERVICE TO THE NATION

Section D. INSTRUCTIONAL AIDS

1. Film Synopsis "Social Change And The American Woman" (Running Time: 19 minutes).

The film is a documentary survey of the changing status of the American woman from the 19th century to the mid-twentieth century. Highlights from women's history include the days of Victorian conformity, the suffrage movement, and the Jazz Age. The impact of two world wars is seen in the expanded role of women in industry and the Armed Forces, and consequent changes in their roles in the postwar periods. Focusing on women in the society today, the film concludes with an examination of overall aspects of today's way of living in the United States.

2. Training Aids

Note. Available as vu-graphs, T(GTA) 16-5-5, at the Women's Army Corps Training Center, Fort McClellan, Alabama.

Number 1.
Title Chart.

Number 2.
Shows two women in a small boat rowing toward shore. There are signs that say "women want the vote," "equality for blacks," "land of equality—women and blacks NOT permitted." This artwork may be used to underscore the point that the revolution of Blacks and the suffrage revolution are tied closely to each other.

Number 3.
Pictures a woman looking at her reflection in two mirrors. One shows her in a very conservative dress, the other shows her in a mini skirt. She faces the choice of which direction to choose.

Number 4.
Portrays a line of women in the dress typical of different periods in history. This may aid in leading to a discussion of the change in customs and manners.

Number 5.
Shows a woman sitting on a modern household appliance surrounded by other appliances. May be used to underscore that there has been a significant revolution in the machinery that aids in housekeeping—the kitchen revolution.

Number 6.
Pictures a woman in the dress of an earlier period walking with a man in a rather dependent manner. The second scene shows a woman seated at a desk while a man is seated across from her as if he is being interviewed. Relates to the job revolution.

Number 7.
Shows the face of a woman and some newspapers representing significant time in the history of women in the military service.

Number 8.

Portrays women in several relationships to men. One shows the woman being dragged by a cave-man; another shows the woman as a nurse caring for a man; the final one shows the profile of a woman with a question-mark superimposed on her head. This raises the question of what will be the future for women.

3. Chalkboard Suggestions

If it is necessary or desired to use only a chalkboard as an aid in the presentation of this topic, the instructor should refer to the visuals as the basis of his chalkboard presentation. If adequate drawings cannot be made by the instructor, he should print the key words from the teaching points on the chalkboard as a means of provoking discussion.

4. Learning Activity Suggestion

Divide the class into small groups of 3 to 5 people each, then give the class one question to discuss for ten minutes. Questions from Section A may be used or the instructor may raise different ones. After the time period is up ask for a report from each group summarizing the ideas that were expressed during their discussion. The instructor should list these in brief form on a chalkboard. After all reports are recorded, the instructor may then wish to lead the class in a discussion of the differences of opinions expressed. (The question(s) used may be drawn from Section A, Outline.)

CHAPTER VI

OUR HERITAGE

Section A. OUTLINE

DISCUSSION THEME

We need a knowledge of the past and a hope for the future in terms of commitment to freedom, equality, and justice for all.

TEACHING POINTS

OUR HERITAGE—"The American Dream"

1. Roots of our heritage.
2. A conglomerate tradition.
3. Founding our national heritage.

OUR HERITAGE OF IDEAS AND IDEALS IS A GROWING THING

1. The Constitution is a living instrument of our Government.
2. Freedom's atmosphere promotes inventive genius.
3. Freedom for some opened freedom for all.

THE AMERICAN HERITAGE IS NOW OUR RESPONSIBILITY

1. Use personal freedom.
2. Express concern for others.
3. Participate in the democratic processes.

1. Introduction

From time to time every person should ask himself the simple question: "Why should I be proud to be an American?" We know that our country is not perfect, but we also know that it has demonstrated the capacity to recognize and correct social and economic injustices. This is because we have a birthright—a heritage of ideals and principles that make it imperative to extend the fruits of democracy to all people. This heritage of ideals is the most precious gift your country bestows upon you. Our birthrights as Americans require that we become involved in these ideals for the development of ourselves as human beings and for the strength and quality of life in our country.

2. Explanation

a. Our Heritage—"The American Dream."

(1) Roots of our heritage.

Question: What are some of the sources from which the American Dream grew?

Discuss: The main ideals of our heritage are centered in the *belief in equality* and in the *right to liberty.*

(2) A conglomerate tradition.

Question: What is the "American" tradition?

Discuss: We come from many different national and ethnic backgrounds.

(3) Founding our national heritage.

Question: What is the "American Dream?"

Discuss: Personal freedom and self-determination are the basis of the good life.

b. Our Heritage of Ideas and Ideals is a Growing Thing.

(1) The Constitution is a living instrument of our Government.

Question: How do we make changes in our Constitution?

Discuss: The constitution is not a rigid, inflexible piece of machinery, but living, changing thing responsive to our changing needs.

(2) Freedom's atmosphere promotes inventive genius.

Question: What are some things invented by Americans?

Discuss: Political freedom is conducive to creativity and inventiveness.

(3) Freedom for some, opened freedom for all.

Question: Are the rights of freedom and equality enjoyed by all people in our country alike?

Discuss: The development of all our freedoms have been and continues to be a continuous process of growth.

c. The American Heritage is Now Our Responsibility.

(1) Use personal freedom.

Question: How will you use your personal freedom?

Discuss: The only limitation upon our personal freedom is the right of others to exercise their freedom competitively with us.

(2) Express concern for others.

Question: How can you work for the betterment of all people in our country?

Discuss: Each of us has to arrive at a clear way of expressing concern for others in order that the ideals of citizenship can be realized by all of our citizens.

(3) Participate in the democratic processes.

Question: What are some of the greatest dangers that threaten a republican form of government?

Discuss: Apathy and lack of personal concern for the business of government may endanger hard-won liberties.

3. Review

The American Dream of freedom, equality, and justice for all is your heritage as an American citizen. It is a growing heritage that seeks to meet the needs of rapid change. It is up to each individual not only to understand our heritage from the past, but also, to expand and defend this heritage for future generations of Americans.

OUR HERITAGE

Section B. INSTRUCTOR'S RESOURCE MATERIAL

1. Introduction

All our lives we have been told to love our country. We have heard it at home, at school, and in the Army. We read it in the press, hear it over the air, and on the job. We hear it so often that we probably forget that we must, from time to time, ask ourselves a simple question: "Why should I be proud to be an American." The United States is not a perfect country. We still face many hard problems in seeing to it that every citizen has equal opportunity for personal development. Failure to admit that areas of injustice and inequality exist in our country is neither patriotic nor honest. The genius of our country has been its capacity to recognize and correct social and economic injustices. This is why the American experiment in human freedom has been justly called "The Permanent Revolution."

This class will be a discussion about our birthright as Americans. Our birthright consists of the ideals and principles that we have inherited because we were born in America or because we have become Americans by choice. This birthright requires that we not only understand this heritage but also that we become involved in it. Our personal commitment to democracy will supply the fundamental reasons why we should take pride in being soldiers and citizens of the Republic.

2. Explanation

a. Our Heritage—"The American Dream." Our heritage consists of a number of majestic ideals. These are: the dignity of the individual, the basic equality of all men, the inalienable right to freedom, and fair opportunity. These ideals are written into the Declaration of Independence, the preamble to the Constitution, the Bill of Rights, and the constitutions of the States. The ideals of the American Dream have literally become the highest law of the land. The Supreme Court pays its reverence to these principles when it declares what is constitutional and what is not. They have been elaborated by our great national leaders, thinkers, and statesmen. Both in time of war and internal crisis, these principles have been the foundation of our national morale.

(1) *Roots of our heritage.*

The historical roots of our heritage can be found in the thought and experiences of all peoples who have struggled for human freedom. However, for the sake of clarity and simplicity, the instructor should guide the class to consider only three of the major sources of our American Dream.

First, the main ideals of our heritage are centered in the belief in equality and in the right to liberty which was clearly outlined in the 18th-century system of thought called the Philosophy of Enlightenmen. In the Declaration of Independence, equality was given the supreme rank and the right to liberty stems from equality. Much of American history can be understood in terms of the conflict between liberty and equality.

Liberty for one man may mean the suppression of liberty for others. However, the genius of our society is that equality is slowly winning its way without diminishing individual liberty.

The second source of American idealism is to be found in its diverse religious history. The ideal of individual moral responsibility is to be found in the teachings of the many religious communities in our country. Although we now realize that many of the early settlers did not come to America to seek religious freedom, (the instructor should be very clear in his own mind on this point), the idea that America is a haven for the religiously oppressed has been an important factor in sustaining the belief in individual dignity.

The third main influence behind the American Dream is English law. This is basically a concept of a government "of laws and not of men." Regardless of what person is in power there is a consistency that makes it possible for all citizens to know what their rights are. It also provides equal treatment for all citizens, and some standard by which to judge when a person has not received the kind of treatment guaranteed him under the Constitution. This concept of government has laid the groundwork for impartial justice and the expansion of liberty among our people.

(2) *A conglomerate tradition.*

It is difficult to generalize about an "American tradition" since there are as many subtraditions as there were national and ethnic groups that came to America, and each has left a heritage. There seems to be at least four great separable migration families that moved to the American continent that you may wish to identify. The first was probably from Asia and formed the strain of the American Indians. The second was from western Europe and the British Isles. The third was from Africa. The fourth was from central and eastern Europe, the Mediterranean, from Asia, and from Latin America. As the historian, Max Lerner, has indicated, it became part of the American tradition to be an amalgam of many traditions, even while there were pressures to select one of them—the western European—as *the* "American" one. The shaping forces of American society, and of its outlook and thought, grew unimaginably. To the heritage of the Indian and Negro cultural strains, of British institutional life, of the Greco-Roman and Judaeo-Christian world, of French revolutionary doctrine and artistic life, of German romanticism and the political and religious consciousness of the 1848 immigration, there were added the whole Mediterranean world, the Slavic, the Celtic-Catholic, the Hispanic-American, the Arab-Moslem, the Oriental. Each immigrant group contributed whatever elements of its tradition were absorbable by the American heritage, while in turn it absorbed the elements it found. Our society has recently put to rest the popular myth that America is a "melting pot" culture. The essential ingredient of this myth was that all Americans would eventually take on the values and mores of white Western Europeans. Killing this myth was a giant step toward being more truthful about the nature of our society. The old myth was a means of denying personal identity to many minorities whose cultural roots are not in Western Europe. Now black Americans can look with pride at their African heritage, and Americans of Hispanic, Oriental,

Middle and Eastern European descents are encouraged to affirm their unique cultural contributions to the general society.

(3) *Founding our national heritage.*

Our forefathers fought the Revolutionary War in order to establish the proposition that personal freedom and self-determination are the basis of the good life. The American experiment with democracy began with their courage and devotion. In dialogue with your class, examine what this has meant for subsequent generations of Americans in concrete terms. The following ideas are suggested for the instructor's consideration.

After the Revolutionary War, we were free to choose our own leaders, make our own laws, mold our own policies, and destinies; free to criticize our officials and to punish them if need be; free to change, after mature deliberation, the basic Constitution of our Government. We can now stand as free people before courts of our own making, before judges of our own choice; we can be tried by a jury of our peers. We are free to move from place to place, from one employment to another. We are free to experiment, invent, start our own enterprises, develop new products and industries; free to end menial labor by inventing mechanical marvels that make every worker a technician proud of his skill, his leisure, and his place in the community. We are free to read and think and say what we wish; so long as we do not infringe upon the rights of others, we can practice whatever religion we prefer and raise a hundred varieties of temples and prayers to God. Above all, we are free to learn, to absorb the heritage of the race in technical development, morals, wisdom, literature, and art. It is these practical freedoms that enable our heritage to produce a standard of living higher than any other society has ever reached.

Some of our ancestors crossed the Atlantic centuries ago; others came only recently. But the time element is less important than the fact that we are the inheritors of a common tradition of change, closely related in spirit whether our parents are twelfth generation Americans or first generation Americans.

We are all the descendants of pioneers. Some of these pioneers conquered a continent in covered wagons and created a civilization where there had been only wilderness before. But they are in no way to be preferred to those other pioneers, later-comers as a rule, who built our cities, made and manned our new industries, transformed our Nation from a rural to an urban Republic, prepared the way for a new internationalism to replace the provincialism of our early years as a Nation.

b. Our Heritage of Ideas and Ideals is a Growing Thing.

The men who founded our Nation were concerned with a Government that would actually work, and endure, and improve. They looked forward to a society that would actualize democracy. They knew it was not enough to have vague goals somewhere in the distant future. They wanted to pin these goals down and give guidelines along which the new Nation could make progress. From the beginning of our history our Government, our industry, and our ideals have been dynamic and not stagnant.

(1) The Constitution is a living instrument of our Government.

Our governmental structure is a living, changing thing rather than a rigid piece of machinery fixed in place for all time. Without departing from its basic principles, we Americans have modified our Government in progress toward the American Dream.

Some of the changes in our Government have been made through custom. The Constitution does not say that Congress shall get the advice of Secretary of Defense when it is considering legislation affecting the Armed Forces; but such advice is customarily sought. The Constitution does not demand that a Representative live in the district from which he is elected. Under our customs, developed over the years, and embodied in many State laws, such residence is generally required.

In addition to these modification based on custom and tradition, changes have resulted from amendments to the Constitution, itself. The first ten amendments are so directly concerned with personal freedom that they are called the Bill of Rights. Altogether there have been only twenty-five amendments, but all have brought important changes in the operation of our Government, and our way of living.

This steady progress under the Constitution demonstrates the far seeing wisdom of the endured and grown stronger.

(2) Freedom's atmosphere promotes inventive genius.

In many other fields besides government, Americans have applied original thought to produce a workable product. For example, Eli Whitney, well-known as the inventor of the first practical cotton gin, is less well-known, but perhaps more importantly because he developed the methods of mass production. In 1798, when our new unarmed Nation was threatened with war by powerful France, it was recognized that arms had to be procured quickly. Whitney was awarded a contract to make ten thousand muskets, an unheard of number for a single producer in those days. The Government's large order supported the mass production method he wanted to establish. Whitney's methods of mass production were so revolutionary that they drew attention from President Jefferson, who wrote to Governor Monroe of Virginia reporting that Whitney had "invented molds and machines for making all pieces of his musket locks so exactly equal, that to take one hundred locks to pieces and mingle their parts, and the hundred locks may be put together as well by taking the first pieces that come to hand."

Under the cloak of freedom, Americans turned to practically every field of endeavor with original ideas and experiments. The participants in your class may suggest many inventions and inventors to illustrate this fact. The following are some that may come to mind. Benjamin Franklin's kites and his iron points drew lightning from the skies and won the imagination of men and the accolades of scientists everywhere. Turgo said, "He had snatched lightning from the skies, soon he would snatch the scepter from the tyrant's hand." Morse and his telegraph, Westinghouse with his air brakes, Edison with his electric light, the Wright Brothers with their airplane and countless others with working ideas grew and prospered in our new land.

(3) Freedom for some opened freedom for all.

It took time for the majority of Americans to realize that the freedom and equality they enjoyed were the rights of all people. The development of all our freedoms and even of our Government, itself, has been a story of continuous growth. Franklin D. Roosevelt expressed this idea of growth in his message to the 77th Congress in 1941. "There is nothing mysterious about the foundations of a healthy and strong democracy. The basic things expected by our people of their political and economic systems are simple. They are: equality of opportunity for youth and for others; jobs for those who can work; security for those who need it; the ending of special privilege for the few; the preservation of civil liberties for all; the enjoyment of the fruits of scientific progress in a wider and constantly rising standard of living."

Our heritage continues to enlarge and expand even today. We have grown from the ideal of a nice, little, God-fearing settlement on the Atlantic coast to that of a world at peace, where people are fed, and harmony among nations is a reality. The United Nations Building in New York City is a testimony to the ideals of respecting the rights of other nations and of helping the weak in the world to become stronger. From Plymouth Rock to the United Nations Building—these are symbols of our heritage of expanding ideals.

c. *The American Heritage is Now Our Responsibility.*

This brief analysis of our heritage as a growing set of ideals brings us to the crucial point in this discussion. What will we do with what we have been given? This question places the responsibility squarely upon us because we are now the people who must defend and expand this heritage for unborn generations of Americans. To be specific and personal, we have the responsibility of making our country a better place for our children, just as our fathers dedicated themselves to giving us a better society than they received from their fathers. There are many areas that could be discussed, but because of the limitation of time the class may be able to discuss only three of them. These are: how will you use your personal freedom? how will you express your concern for others? how will you participate in the democratic processes? The true answers to each of these questions lie in what each person decides to do about the American Dream.

(1) *Use personal freedom.*

Personal freedom is our birthright. This means that we have the basic right to think and act as individuals in order to work out our own destinies. The only limitation upon our personal freedom is the right of others to exercise their freedom competitively with us. The instructor may tell the class that the real question is: how are you going to use this personal freedom to become the kind of person you want to be?

Many of our fellow citizens have decided to become complacent about exercising their right of freedom of speech, freedom of assembly, and the right to seek redress against injustice in our society. The person who has this attitude is taking the chance of having his liberties frittered away. Here are a few hard questions each of us must think about in case he has decided to be neutral about his rights. The instructor may

wish to ask these questions, or similar ones, for the class members to respond to silently. Then ask for general reactions and feelings from the group. Would you like to wake up one morning and find that you are no longer able to work at the job you prefer? Would you like to have your newspaper censored? Would you want your teachers, clergymen, and political leaders told what they can talk about and what they can write? Do not feel that these conditions cannot come about, for they lie ahead for any people who become apathetic about speaking out for justice, liberty, and equality.

Our future is as certainly in our hands as it was in those of our forebearers who founded and sustained this broad and free land. It is a challenge to us, just as it was to them. They rose to accept it, and gave it their best. A similar obligation rests upon us.

(2) *Express concern for others.*

The ideas of liberty and equality, expressed so eloquently in the Declaration of Independence and the Constitution, are the very foundation stones of our citizenship. However, the ideals of citizenship have not been realized by all of our citizens. Therefore, each of us has to arrive at a clear way of expressing her concern for those who are less fortunate than we are.

In the American Dream, freedom and equality are inseparable. Freedom is like love—you share it without loss, and you realize its fullness only when you share it equally with someone else. The very essence of freedom is that the restraints which make it possible and the privileges which it confers must be applied equally to all citizens. When restraints are unequal, privileges are unequal, including the privilege of struggling for equality.

The main virtue of our system of government is that it provides the machinery for orderly and peaceful resolution of conflicts and adaptation to changing situations. With out popular suffrage, our representative Congress, our amendable Constitution, and our Supreme Court, we have an admirable system which gives us the machinery for change. However, there are real problems in our society. There is no foolproof way of dealing with popular hysteria, demagoguery, and powerful special interest blocks. In the long run, the integrity of our society depends upon the devotion of the people to the ideals of freedom and equality. The United States has reached the point where the dream of freedom from hunger and want for all and the dream of equal opportunity for each of us to develop his own potential as a person can be translated into reality. We are in the process of developing unlimited supplies of energy, so that all persons can share in the comforts of good lighting and heating in their homes. We are learning to create synthetic materials which can be given any characteristic we desire, so that warm clothing, decent housing, and safe transportation can be had by all. In short, we have the potential for providing all of our people with a share in the abundant life. Each woman in your class must ask herself how she is going to work for the betterment of all people in our country so that they can have the fruits of the American heritage.

(3) *Participate in the democratic processes.*

This is our Government, and under these conditions very defi-

nitely the deep concern of each person. There is no escaping the following brutal fact. Either we run our Government, or it will surely run us. Either we put our shoulders to the wheel and keep it in the way it should be headed, or we may well find it bogged down in a morass, and our freedom and fortunes with it.

The instructor should help the class understand that government is the business of each person just as surely as the sun rises and sets day after day, year after year. And if we do not choose to make it our business, our liberties can go down with a setting sun at no distant time, and the night that ensues can be dark, long, and bleak.

The instructor should not forget what the American Experiment carried out right here on this continent proved. The citizen, and only the citizen, can generate freedom. We, and only we, can expand that freedom to the greatest possible benefit, not only for ourselves but for all. In a moment of weakness or forgetfulness, we may lay these truths on the shelf. We must guard against this apathy and lack of personal concern. The best way to do this is to commit ourselves to the proposition that every citizen should realize the full fruits of liberty and equality.

3. Review

The American Dream of freedom, equality, and justice for all is our heritage as American citizens. Our heritage is a dynamic thing. We find that the idea of human dignity has risen to greater heights in America than any other country at any time during the long history of the world. In a little over three hundred years, America has become a symbol throughout the world of more real progress than previous centuries have yielded anywhere else on earth. This is indeed a remarkable accomplishment and forms our heritage. As American citizens we should strive to familiarize ourselves with each aspect of our heritage for it is a continuing thing. As we come to know what America really means, we will know and understand what is expected of us. We need this as a guide for living in these modern times. In the face of immense problems and the mounting crisis of today, our heritage has served as a source of inspiration and courage. It is up to each individual not only to understand his birthright from the past, but also, to expand and defend this heritage for future generations of Americans.

SUGGESTED READING LIST

Brogan, D. W., *The American Character*, New York: Alfred A. Knopf, Inc., 1956.

Edmonds, Walter D., *The Musket and the Cross*, New York: Little, Brown, 1968.

Gardner, John W., *No Easy Victories*, New York: Harper and Row, 1968.

Kertesz, Stephen D., and M. A. Fitsimons, eds., *What America Stands For*, Notre Dame, Indiana: University of Notre Dame Press, 1959.

Lerner, Max, *America as a Civilization*, New York: Simon and Schuster, 1957.

Lipset, Seymour M., *The First New Nation*, Garden City, N.Y.: Anchor Books, 1968.

McLaughlin, W. G., and R. N. Bellah, *Religion in America*, New York: Harcourt, Brace, and World, 1968.

Mumford, Lewis, *The Urban Prospect*, New York: Harcourt, Brace and World, 1968.

OUR HERITAGE

Section C. LESSON PLAN

Before preparing the Lesson Plan review NOTES FOR THE INSTRUCTOR IN THE Foreword, paragraph 4, "Methods of Instruction" and paragraph 5 "Preparation of Lesson Plans."

GUIDANCE FOR THE INSTRUCTOR

It is essential that American citizens have a sense of connection with the past and some vision of the future. Only by this can our country move toward the realization of the "American Dream" for all people. The instructor should make a special effort to insure that the concept of freedom, equality, and justice for all as a continuing, growing ideal, should be presented in the discussion. Review paragraph 8, "Instructor Attitudes," under NOTES FOR THE INSTRUCTOR in the Forword.

LESSON PLAN

INSTRUCTIONAL UNIT: Our Heritage.

TYPE: To be determined by the instructor.

TIME ALLOTTED: 50 minutes.

CLASSES PRESENTED TO: All personnel; mandatory attendance as required by regulation.

TOOLS, EQUIPMENT, AND MATERIALS: 16mm projector, overhead projector, chalkboard.

PERSONNEL: One instructor and one projectionist.

INSTRUCTIONAL AIDS: TF 16–4004 "Heritage and the Soldier."

REFERENCES: DA Pam 165–10, DA Pam 108–1.

STUDY ASSIGNMENTS: None.

STUDENT UNIFORM AND EQUIPMENT: Duty uniform.

TROOP REQUIREMENTS: None.

TRANSPORTATION REQUIREMENTS: Vehicle for transportation of equipment and materials.

1. Introduction

(15 minutes)

a. Objective. To help the student gain a knowledge of the past and a hope for the future in terms of commitment to freedom, equality, and justice for all.

b. Reasons.

(1) Even though our country is not perfect, it has demonstrated the capacity to recognize and correct social and economic injustices.

(2) Good citizens need to have a knowledge of the heritage and principles that make it imperative to extend the fruits of democracy to all people.

(3) Good citizens need to be involved in the continuation of the heritage.

c. Procedure.

Note. Show visual 1 while students enter the classroom.

(1) Announce classroom procedure.

(2) Introduce the topic (see Introduction, Section B).

(3) Use the film synopsis in Section D to introduce and show the film, *Heritage and the Soldier.*

Note. Student reaction to the film should be used to move into the main body of the discussion.

2. Explanation

(30 minutes)

(*Note to instructor.* The vu-graphs provide as T(GTA) 16–5–6, should be used selectively to stimulate and aid the discussion.)

a. Our Heritage—"The American Dream".

(1) Roots of our heritage.

(2) A conglomerate tradition.

(3) Founding our national heritage.

b. Our Heritage of Ideas and Ideals is a Growing Thing.

(1) The Constitution is a living instrument of our Government.

(2) Freedom's atmosphere promotes inventive genius.

(3) Freedom for some opened freedom for all.

c. The American Heritage is Now Our Responsibility.

(1) Use personal freedom.

(2) Express concern for others.

(3) Participate in the democratic processes.

3. Review

(5 minutes)

Summary of discussion and points of view of the class. (See Review, Section B.)

OUR HERITAGE

Section D. INSTRUCTIONAL AIDS

1. Film Synopsis TF 16–4004 "Heritage and the Soldier."

The film is both documentary and impressionistic. All of the scenes in the film were shot at stateside Army installations. The soldiers seen in the film are real soldiers on active duty at the installation where they are seen. The theme of the film is the American heritage which we all share. Although the film has its amusing elements, the instructor should see if the audience can pick out the main themes which have contributed to making America the country it is.

2. Training Aids

Note. Available as vu-graphs, T(GTA) 16–5–6, at the Women's Army Corps Training Center, Fort McClellan, Alabama.

Number 1.

Title Chart.

Number 2.

Shows a tree labeled "Our Heritage" whose roots go to the philosophy of enlightenment, religious history, and English law.

Number 3.

Shows an outline of the United States with five faces of people around it. All the people are of different national or ethnic origin.

Number 4.

An American flag is shown with four scenes superimposed. These scenes are reflective of four aspects of our national heritage.

Number 5.

Pictures the dome of the United States Capitol and the clock tower of Freedom Hall. In the forefront the constitution and some of its amendments are represented. May be used to support discussion of the idea that the constitution of the United States is a dynamic, changing instrument of our government.

Number 6.

An American symbol is portrayed in large format with a smaller picture in the center containing a number of items representative of material things produced in America.

Number 7.

Shows a scroll labeled "Declaration of Independence." In front of the document is an old-fashioned musket and a sign saying "civil-rights now." May be used to lead into a discussion of how freedom for some people opens the doors for freedom for all.

Number 8.

Shows a newspaper, a cross, and a stock certificate labeled censored, restricted, and nationalized, respectively. Over all there is a large question mark. These three items symbolize our guaranteed rights.

Number 9.

Shows a house with a "For Sale—whites only" sign out front. At the top of the chart there is one hand holding a gavel while another hand is pictured reaching upwards. May be used to underscore the idea that justice is for all people, and the good citizen will express concern for others.

Number 10.

Pictures a collection of signs, documents, and letters that are representative of some of the ways in which a citizen may participate in the democratic process.

3. Chalkboard Suggestions

If it is necessary or desired to use only a chalkboard as an aid in the presentation of this topic, the instructor should refer to the visuals as the basis of his chalkboard presentation. If adequate drawings cannot be made by the instructor, he should paint the key words from the teaching points on the chalkboard as a means of provoking discussion.

4. Learning Activity Suggestion

Divide the class into small groups of 3 to 5 people each—the instructor may let them self-group—then give the class one question to discuss for ten minutes. After the time period is up ask for a report from each group summarizing the ideas that were expressed during their discussion. The instructor should list these in brief form on a chalkboard. After all reports are recorded, the instructor may then wish to lead the class in a discussion of the differences of opinions expressed. (The question(s) used may be drawn from Section A, Outline.)

The proponent agency of this pamphlet is the Office of the Chief of Chaplains. Users are invited to send comments and suggested improvements on DA Form 2028 (Recommended Changes to Publications) direct to HQDA (DACH–PPC) WASH DC 20314.

By Order of the Secretary of the Army:

W. C. WESTMORELAND,
General, United States Army,
Chief of Staff.

Official:

VERNE L. BOWERS,
Major General, United States Army,
The Adjutant General.

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For explanation of abbreviations used, see AR 310–50.

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